

y that I am doing
a lost world, to
The Truth and The
not to get in the
r. I am sure that
mine.

hes for yourself,
d God's children,
main,

e, in His Blessed

—L. E. Hall.

ISES

and burns yield quick-
soreness reduced by

INTMENT

For sample write
Building, Nashville, Tenn.

care concerning

to succor those

suffering of aged

LIFE ANNUITY

ity Bonds

of the

on

DALLAS, TEXAS

Associate Sec'y.

thern Association

unior Colleges.

umber

girls unable to

ession.

College

ession 1926-27.

p Department,

ment. The Fee

resident,

sburg, Miss.

use of its success

ions, high blood

ents only. Room

atment. Charges

write, giving full

a St.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., July 22, 1926

NEW SERIES
VOLUME XXVIII, No. 28

It is said that Dr. J. B. Lawrence of Shawnee, Okla., is spending the summer in Chicago University.

The new church building at Hazlehurst is nearing completion, and was open to visitors on the seventeenth.

It is reported that Dr. J. C. Owen, formerly pastor of Fifteenth Ave., Meridian, has accepted a call to Julson Mills Church of Greenville, S. C.

Evangelist T. O. Reese has just closed a great meeting with Pastor Cinnamon, Kosciusko. Thirty-three additions.

The Campbellites have a motto, "When the Scripture speaks we speak". They ought to quit "sputin'" everything it says.

Pastor L. G. Coker baptized nine at the close of the meeting at Mulberry. He was assisted in the song service by D. H. Palmer and Geo. H. Bula.

We are sorry to learn of the resignation of Pastor M. W. Fulmer at Hernando on account of his health. He is spending a short while in Oklahoma.

Tell the readers of the Record what the Lord has done for you in your meeting. But don't try to advertize anybody. We charge for advertizing. Besides it is bad taste to mix religion and advertizing.

Dr. H. W. Virgin, an alumnus of Mississippi College, now pastor in Chicago, tells of a member of his church for thirteen years and a Sunday School teacher for five years who didn't know that Baptists didn't sprinkle babies.

Haven't people got any curiosity at all? Recently 300 people gathered in an auditorium in Greenville, S. C., to hear Clarence Darrow. The same night there were 3,000 at prayer meetings in the same city. This must be very humiliating to C. D.

Dr. W. C. Boone of First Church, Owensboro, assisted Pastor J. H. Winstead in a meeting at Stanley, Ky. There were 19 for baptism and two by letter. Every one who heard Brother Boone's messages was greatly blessed. He made a strong appeal through his personality and his earnest, simple presentation of the Scriptures.

The Watchman Examiner says: "To celebrate its centennial, New York University is starting a campaign for \$73,000,000 to be used in building and equipment. We have no doubt that this almost unheard of sum will be raised. Meanwhile many of our Christian institutions, many of our missionary societies and many of our churches are barely subsisting. Somehow strictly religious causes make small appeal even to religious people. During the past year Harvard has received over \$7,000,000 and Northwestern and Yale have each received more than \$5,000,000. We do not envy these institutions, for no doubt they are rendering large educational service, but we wish devoutly that our church people would see the necessity of helping our church organizations to a greater extent."

It is said that the University of Texas had this year an income of \$1,500,000 from its oil wells.

An exchange quotes the Statistical Review that 20,000 Jews in Hungary have become Christians since the world war.

Dr. E. E. Bomar was presented with a purse at the conclusion of his pastorate by members of the church at Hendersonville, N. C.

It is said that Pastor J. T. Caughley of Macon has made engagements with two bureaus for series of lectures. He has done this kind of work before.

Pastor A. D. Muse with Singer Joe Bryant conducted a meeting on The Bogue 12 miles from Shaw. "Large crowds, good interest, number of professions, some accessions to the church."

Pastor C. S. Wales writes that Herman Rayson of Dr. J. F. Ray, missionary to Japan, feels called to the work of the ministry and would be glad to do personal work or singing in meetings. He may be addressed at Ripley.

A speaker at the Northern Baptist Convention, a college president, is reported as saying if young people lost their religious faith after coming to college it was their own lookout and not that of the college. Not a very inviting appeal for students.

A Baptist lady in Mississippi recently wrote us to know if the law in the state still forbids her to will her property to any religious cause. She has no dependents. We are sorry to say that you can still will your property to anything but religion or benevolence.

Evangelist J. W. Hickerson writes: "Recently we closed a good meeting with Pastor J. R. Hickerson and his good church at Mercedes, Texas. There were twenty-seven additions to the church, twenty-two of them for baptism. There were also four volunteers for special work for the Lord. Brother O. G. Karkalita led the music. He did it in a most acceptable way. He too is a great personal worker and soul winner."

Electricity cannot pass through a vacuum. Neither can Spiritual power be transmitted through ignorance. An empty head is not the Lord's instrument for communicating truth to others. The Holy Spirit is also the Spirit of truth. In your faith supply courage and in your courage, knowledge.

Have you had the experience of making coffee in an electric percolator? You put your water in the pot and the coffee in the porous cup above it and, when you have turned on the electric current, attach the wire to your percolator. Generally you will see a spark and hear it snap. Generally, but not always. But in a very little while you will see and hear the water begin to bubble. Now have you seen a soul accept Christ and come into contact with his life giving power? Generally you will see the spark of light in their faces, and maybe hear some joyous word of praise or thanks or peace. Generally, but not always. But in any case you will soon begin to see the effect in a changed life, in ideals and conduct.

ASSOCIATIONS WHICH HAVE NOT SENT MINUTES TO THE BOARD OFFICE

Itawamba	Mt. Pisgah
Kemper County	Riverside
Lawrence County	Tishomingo
Madison County	

Please send us a copy of these minutes at once.
—R. B. Gunter.

Brother Myers, a young married preacher, has recently joined the Baptist Church at Flomaton, Ala. He has been a Methodist pastor in Mississippi.

Our efficient mailing clerk, who keeps the record of subscriptions coming to this office, is complaining of having too little to do. Have you failed to send in your renewal? Don't wait for the guillotine.

Twenty-nine were added to the church at Houston as a result of the meeting in which Pastor Stewart was assisted by Dr. E. H. Marriner of Leland. Six deacons were ordained, Dr. R. B. Gunter preaching the ordination sermon.

The slobbering of Governor Smith and Mayor Walker of New York over the ring of the cardinals who visited this country is as repulsive to true Americans as would be the efforts to enforce the will of the King of England in this land of the free.

It is reported that a process of ripening a carload of bananas in 48 hours has been discovered at the University of Minnesota. Careful there, we have known some hung up methods in religion to be very superficial. Paul says "By faith we wait for the hope of righteousness". You may bleach a thing without ripening it on the inside.

La Tribuna, the organ of the pope's handy man, Mussolini, had this to say with reference to Italians going to the Eucharistic Congress: "Ordinarily great difficulties attend the entrance of foreigners into the United States, for very severe laws have been enacted to prevent the unauthorized landing of aliens. These difficulties have for the most part been removed by a very powerful association known as the Knights of Columbus, who have succeeded in arranging matters to the satisfaction of the pilgrims, who will have no trouble at all upon landing and will avoid all inconvenience and annoyance."—Ex.

Occasionally when a man is converted he is immediately delivered from the temptation to which he had fallen a victim in the unregenerate days; but this is not the rule. More often he is given the privilege and the task of overcoming his old enemy. That which had on so many occasions before knocked him out of the ring, is now allowed to come against him as an adversary, but the Christian is given the privilege and the duty of giving his old enemy a sound drubbing in the boxing match. We have been now taught how to fight and made to win. Paul says "I buffet my body (beat it black and blue) and bring it into subjection."

ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

(Story supplied by Rev. John W. Ham, noted evangelist, while in meeting at Pontotoc.)

It was my privilege to conduct a series of evangelistic meetings in the Pacific Garden Mission of Chicago some years ago. This mission was situated on what is known as the edge of the Loop District, on the one hand, and the Levee District on the other.

The moral derelicts of society circulated around the saloons in that vicinity.

I noticed, while preaching one night, a man coming in, who bore all the marks of culture and it was plainly evident that he had thrown himself away. He sat on the second row of seats, and listened in a half indifferent manner to the story of redeeming love. At the close of the message, I walked down to where he stood and asked him to come forward for prayer. He declined to do so, on the ground that he was too far gone for hope. I requested him to remain for a personal conference after the service. He granted the request. When the large congregation of moral shipwrecks had floated out, I approached him with the query: "May I ask you a very personal question?" He answered in the affirmative. I asked him if he had had a meal that day. Looking at me, quick as a flash, he said: "I am not in here for a hand-out".

I assured him that I did not regard him as a professional beggar, but was sincere in my desire to find out the above fact. He acknowledged that he had had no food that day. I gave him several dollars, with the request that he get him a room at a hotel and get a good meal and bath. After which, I wanted him to agree to stay on his knees in prayer until something transpired in his soul. He very feelingly accepted the gift on that basis. The following night he returned to the mission. After speaking, I gave the opportunity for a testimony meeting. Richard Wedge was there and was the first man on his feet. He said, among other things:

"Men, I am the happiest man in Chicago tonight. I came in here last night the most miserable man in the city. It was my firm intention to leave the mission and commit suicide down at the lake. I am a graduate of Cornell University. I can speak seven languages. There is no spot of interest in the world that I have not visited. My wife died years ago, leaving me a small daughter. I returned from Europe and placed her in a boarding school. A few years later, while traveling for my firm on the Pacific Slope, my little daughter died. I arrived four days after her death. All the foundations of hope and aspiration gave way under me and I took to drink. I have gone down and down since that day. All my property was swept away. I became so low down as to sell horoscopes at ten cents each, to make enough money to buy drink with.

"I wandered into this place last night and the man on the platform, whose name I do not know, put me in a hotel for the night. I had no place to go, and the thermometer was down to zero, with snow everywhere, as you know. I was requested by the minister, after getting a bath and supper to get on my knees and stay there. I did so. At 2 o'clock this morning I found peace and power, believing in Christ. I am a new man and at the age of sixty, I am taking hold again. The rest of my life will be devoted to helping my fellow man to trust the wonders of forgiving and keeping love that I have found in Jesus."

It was my privilege to help this man get on his feet. A position was secured for him with a manufacturing concern of Milwaukee. His first job was to push trucks. The officials of the company soon discovered that he was a man of ability. He was promoted from time to time until now he is their representative for the entire Pacific Coast.

Richard Wedge holds open air meetings in every city he goes; speaks constantly in churches, Y. M. C. A.'s and Bible classes, and has been a blessing to untold thousands in the distributing of the gospel orally and written. He takes great delight in devoting part of his salary to scattering the scriptures.

THE TRUE AND THE FALSE

W. J. Epting

In these days of formalism and externalism it is profitable to examine the ground of our hope and to ascertain the reality of our claims. We may make extra efforts to conform with external standards and may be theologically and ecclesiastically correct and live a false life and be wholly destitute of the life of Christ. A wolf in sheep's clothing is where an effort is made to make the outside look as much as possible like a sheep. Formalism and externalism does not make a man right in his inner life and spirit. There are people who want to be recognized as the Lord's sheep, but their wolf nature is constantly manifesting itself. The Lord's fruit trees do not yield thorns and thistles. There are charming church members who are like a charming snake; exceedingly dangerous. A woman recently said of another "She is so charming and dances so divinely". The Lord help us.

A false professor has on a sheep skin but his inner life is the life of the wolf. The thing that matters most is not the sheep skin but what is inside the sheep skin. A beautiful label does not make valuable the worthless contents of the bottle. A church is to function in the spiritual realm and not in a fashion exhibit. Let us abhor show and display and parade and self-opinioned-greatness for the eye of man. The strut of a peacock does not add to its value. The foliage does not give shape and flavor to the fruit, but the inner life of the vine.

A reptile may have a shining body but it is full of poison.

A Christian is not made from without but a spiritual flame is kindled in the inner soul. Wearing a sheep skin will make no difference if we are constantly hearing the growling of the wolf. A grapevine produces grapes, and no professional statement or scientific treatise regarding the vine can ever be so convincing as a delicious bunch of grapes. As long as we stick thorns and thistles into people they will not be convinced that we are a grapevine. As long as we show the temper of the wolf it will be hard to convince people we are sheep. Reality, sincerity, actuality and spirituality are chief assets in Christianity. It is not more creed we need but more Christ. It is not better organization we need but more spiritual life. Doctrinal error is not so destructive as spiritual separation, error thrives only because of the separation.

All our activities must be built around Christ and not around man.

DEAF MINISTER ORDAINED In the Baptist Church for the Deaf in Fort Worth, Texas

A most unique ordination of a deaf brother, Bro. A. O. Wilson, took place at the First Baptist Church for the deaf people in Fort Worth, Texas, Sunday, June 13th, 1926, Dr. Forrest Smith acting as moderator and examiner, assisted by Dr. C. V. Edwards and Rev. J. W. Michaels, deaf missionary to the deaf for the Home Mission Board. The ordination, examination, hymns, prayers and charge and Brother Wilson's sermon were interpreted orally and into the sign-language, so that all of the two hundred deaf people present and their friends could understand every thing that was said either orally or in the sign-language.

Bro. Wilson was born and educated in Stockholm, Sweden. He became deaf at ten from scarlet fever and was entered into the oral school for the deaf. Here he was not only taught literarily but also vocationally and at twenty he was graduated as one of the best of the school

and with a thorough knowledge of the tailoring business. He was religiously educated in the Bible and early connected with the Swedish Baptist Church. He with some of his people immigrated to America and settled in Corsicana, Texas. Not knowing the English language, he undertook the novel way of learning it by comparison of his Swedish Bible language with our English version and at present he uses the English as fluently as any college graduate among the deaf people.

Bro. Wilson has been appointed assistant to Rev. J. W. Michaels by the Home Mission Board. This relieves Bro. Michaels, who is now rather worn out, of much of the travelling work, and gives him more time to keep up his corresponding work in the field, and to devote to his course of Easy Sunday School Lessons and a one-syllable story of the Bible for the deaf people. Rev. A. O. Wilson is now on an extended itinerary in the southwestern states.

THE DYNAMIC BOOK

Eldridge B. Hatcher

It must have been a thrilling occasion when David Livingston stood, many years ago, upon the platform of the University of Glasgow to receive the honorary degree of Doctor of Laws. He had just returned to Scotland after serving as a missionary for sixteen years in Africa. It is said that while the young collegians are usually "bubbling over with boyish fun" when distinguished men receive their degrees at the university, yet when that "gaunt and weary" figure arose on the platform, having "suffered twenty-one attacks of African fever; with one arm having been rendered useless by the bite of a lion, hanging helpless at his side", the audience accorded him the most quiet and reverential respect. In their thoughts they crowned him as a hero. They knew he would soon turn his face and steps back to Africa, and it is said that his words which stirred them most deeply were the following, "Shall I tell you what supported me through all these years of exile among a people whose language I could not understand and whose attitude towards me was often uncertain and hostile; it was this 'Lo I am with you alway, even unto the end of the world.'"

What was it that cheered the heart and nerved the arm of this struggling man? It was a book. What was it that lighted the lamps of hope and set the music of joy sounding within him and electrified his soul with an unconquerable devotion and high purpose, and made him triumphant for Christ in that dark land? It was the Bible, — particularly, one little verse.

Parents are looking for a dynamic force which will stir their children to endeavor, and pastors are looking for a dynamite that will shatter the crust of indifference covering their churches, and denominations are looking for a dynamo that will send its mighty energies throughout its entire constituency. They can all find it in the Book which lies neglected on the table.

THE PRESIDENT AND PROHIBITION

The loyal and patriotic citizenship of America is not satisfied with President Coolidge's part in the present crisis. In a vital matter that so grips the public mind as does the wet and dry issue, it is anomalous, to say the least, that the unique prestige of the chief executive of the nation should be so little in evidence on the side of the constitution and the law. We say the prestige of the executive. What his deeds may be we do not now consider. Some of them are thoroughly creditable. But to his deeds, however worthy, the President may rightly be expected to add the incomparable moral power of his own personal prestige.

In this matter Mr. Coolidge does not do so. He utters no great word calculated to put spirit into the decent citizenship of the nation by the assurance that their President is heart-whole in his determination to execute the law. Instead, a

secondary figure, Mr. Mellon, whose sincerity in this matter the public discredits, and a tertiary figure, General Andrews, whose sincerity is not questioned, but who is a mere employe for the purpose, are the only personal symbols of executive power in the public eye in relation to prohibition enforcement.

Mr. Coolidge is not giving himself—his personality, his prestige, his self-commitment, his leadership—to the maintenance of the constitution he has sworn to support. His silence here is no excusable idiosyncrasy. It has become a refuge under which law-breakers hide. Our citizens do not know their President's thoughts in this crisis. Whether in his heart he believes in the eighteenth amendment, or not, is a question of political speculation as well as of deep moral anxiety. If he does not personally believe in the law, in its inherent virtue or in its possible enforcement, his policy of merely making a gesture of enforcement through Mr. Mellon and General Andrews is as much as could be expected of him.

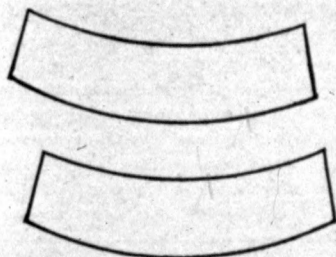
This is the kind of crisis whose outcome is determined by moral leadership as much as by technical fidelity. And Mr. Coolidge is not giving the supporters of the constitution the moral backing which his oath of office obligates him to give in such a crisis. He has not even done so much as Mr. Harding, from whom little enough should have been expected.—Christian Century.

AS A MAN THINKETH

By E. E. Ballard, Birmingham, Ala.

While studying the principles of advertising and publicity and trying to apply these to the thinking of other people, I have happily stumbled upon some very fine conclusions for myself. My religious life especially has been profited. I have found some very definite weaknesses, for one thing, and another is, getting along with other people smoothly depends very much on who is trying to do the getting along.

1. We are inclined to trust implicitly the conclusions of our own minds—equally when we are wrong as when we are right.



Here are two figures of identically the same size, yet when you look at them, the mind concludes by some queer reasoning process that they are not the same size. The upper figure looks a bit larger, and even after you measure them and find out for yourself that the two are exactly equal, still to your mind they appear unequal. In spite of all that you can do, the mind compares the short side of onewith the long side of the other.

This bit of reasoning may be carried farther than just a surface proposition like this. There are minds which cannot see things in their right sizes and proportions. From past experiences they are utterly unable to rightly judge certain new propositions. That is why a man of the world cannot rightly judge things of the spirit, and that is also why a man with an unforgiving heart, with a heart in love with the world, cannot discern spiritual things.

2. A great part of what we think we see is already in the mind.



This little figure is an open book to most people who see it. However, it may be a book opened away from you, with an imaginary reader on the other side. Very few people readily see this figure as anything but the two views of the book. But by working on the figure a little, extending an arrow down from it so as to make this look like the feathered end of the arrow, the book idea flees and the same figure looks like the feathered end of an arrow. It is quite impossible to view the figure as a plane figure without any idea of solidarity.

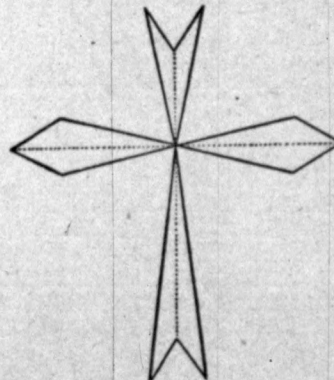
How many times do little matters come up which look differently to different people solely because what the person sees is only part of the finished image which he thinks he sees. Brother Jones sees something which he designates as AB but which in reality is only "A", the "B" is the part of his mind which explains "A" to him, resulting in the idea, AB. Brother Smith comes along and sees AC, the "C" being the part of his past experiences with which he explains the thing he sees. Each one is certain that the net result of his thinking is correct.

The importance of bringing up children in the right environment where the original content of their minds will be right cannot be over stressed. Statistics show that most conversions come in the younger years of the life. At this time the outside message comes in without being added to and neutralized with resident mind material.

I overheard some negroes talking on the street the other day. One of them seemed distressed about the conduct of her boy. The other said, "You ought to make him behave hisself." Whereupon the first said, "You can't learn nobody no sense when they ain't got no sense to learn nothing wid." There came a gleam in the other's eye as she blurted out, "I can if you'll give 'em to me young enough to whip 'em wid deir clothes off."

There is a great truth in that statement. The older the mind becomes the more is added to sensations as they enter the mind and the new ideas are often times more like the general content of the brain than they are like the thing which is coming into the mind for the first time. The more learning a man has, the less new material will he get when a new idea presents itself because the old material added to the new will practically obscure the new. The young mind is more or less blank. To plant a new idea there is like tying a battleship to a fishing pole. The new idea is the main show. In the older, well-equipped mind, new ideas are like putting lambs in lions' dens—they are immediately devoured and are used to nourish the lions. This may be responsible for the conclusion by psychologists that no new ideas enter the mind after thirty years of age. Up to thirty, a new sensation brings with it enough baggage to form over fifty per cent of the new idea which it creates; after thirty years of age, it brings the same amount of baggage but the mind adds to it more than it brings, in forming the new idea.

3. We are inclined to see things the way we expect to see them.



In this cut we naturally expect to see the cross arm shorter than the upright piece. Also the marks at the ends of the dotted lines make

us expect, unconsciously, to see the dotted line longer or shorter as the marks are turned out or in. The net result is that the dotted line for the cross arm seems shorter than the upright dotted line. The truth is, the cross dotted line is about one-sixth longer than the upright dotted line.

In the light of this illusion of expectancy, does it surprise you that people find in the scriptures just what they are looking for? And when a community decides to defame a character, all that is necessary is the burning desire to do so. The most innocent deed viewed by a craven mind really appears to that mind to be wrong. The only safe guide in this world is the spirit of God in the heart. If you hate people, if you labor under the weight of wrongs, your mind is full of poison and is poisoning all you see.

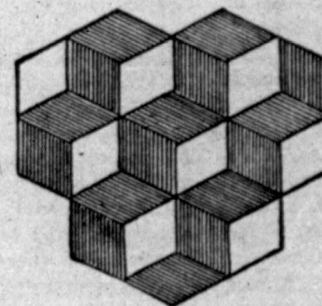
4. We very nearly see things in the way we try to.



The mighty force of this principle is readily seen. By a slight effort of the mind, this will be either a rabbit or a duck. Just a little will power is all that is needed. Look at the right side and there you have a rabbit; look at the left side and there is the duck's beak as plain as day.

Some one in commenting on the value of education says, "We are given our intellects with which to find reasons for doing things which we impulsively decide to do." If it were not for this great truth, men would not be amenable to punishment when they fail to believe the truth. Before a man can see the truth, he must first want to see it.

5. What we see is always colored by our viewpoints.



This figure has either six or seven blocks in it, depending on your viewpoint. If you see six turn the paper slowly upside down and you will see seven. It will jump right before your eyes. Though of course the jumping occurs in your head and not in the figure. To my mind a lot of the so-called higher learning that has been palmed off onto people for generations is simply the varied viewpoints of professors who have allowed their minds too much bull-frog exercise. The apperceptive mass of the very learned man is so saturated with ideas that 95% or thereabouts of what he thinks he hears you say was in his head beforehand.

On sighting a man with one shoe off in the Kentucky mountains one day, I remarked to my mountaineer friend, "What is he doing with one shoe off?" He replied, "Off?—You mean what is he doing with one on?"

Sometimes brethren don't send a report of good work being done in their churches because they are offended by what seems to them an effort on the part of others to blow their own horn. It might be well to read Matthew 7:1. In avoiding a stump there is no use to run into a mudhole.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A GLORIOUS MINISTRY 2 Cor. 3:12-18

In the previous paragraph Paul spoke of the Corinthian Christians as being the credentials of his ministry and the evidence of his apostleship. He compares the results of preaching the gospel with the results of teaching the law. The law had a limited and temporal purpose. The gospel is glorious because of its results, and because it had come to stay. "Much more that which remaineth is in glory".

Glory is a great gospel word which we seem largely to have lost from our vocabulary, from our preaching, because, alas, from our experience. The glory of the gospel is in results accomplished, not in the manner of its introduction. The way the law came on Sinai made a great impression, accompanied with lightning and thunder and the voice of the angels in trumpet tones. But after all the glory depends on the permanent results accomplished and in this the gospel far excels. It began in a barn and ended on a cross, but it saves from sin.

The law had its purpose and its glory, but these, like the glow on the face of Moses, are temporary and passing away. Moses put a veil over his face that the people might not see its passing. But Paul knows that the gospel will not dim, that it will not fail of accomplishing all the results that it promises and he predicts. It will prove a ministry of righteousness; it will bring deliverance from condemnation. The testimony of Christ will be confirmed wherever it is preached. It will transform a life, or a community. He knows that it will and he is not afraid to put it to a test anywhere. He uses great "boldness of speech". He knows that whosoever believeth on the Lord Jesus shall not be disappointed, or put to shame. He knows that the preaching of the gospel will work, that it is the power of God unto salvation. Boldness is confident expectation of results, and is the best strategy in preaching. Without it preaching is spineless and boneless. So he wants people to "pray for him that utterance may be given him, that he may proclaim with boldness the mystery of the gospel". You will not knock the devil out by tapping him on the shoulder. Give him a solar plexus.

The glorious gospel is contrasted with the old covenant which has passed. The Jew's mind was hardened; he was still looking at the veil. To him the covenant at Sinai was "the glory", and he could see nothing beyond it. And even church members in Paul's time still looked to the law as a necessary equipment of salvation. Some do yet. But Paul says whenever one turns to the Lord Jesus the veil is taken away, the veil from the heart; it is now revealed that the old covenant is done away in Christ. Only one who sees Jesus and accepts him can properly understand the old covenant, can properly evaluate the law. The glory of Christ transcends all the ceremonies and requirements and predictions of the law.

Paul says "The Lord is the Spirit". He is talking about the Lord Jesus. The Lord Jesus is no longer local, physical, bodily, visible. He is the Spirit, the one who no longer stands outside of us and alongside of us to help us, or direct us, but who dwells within us and works in us. He no longer simply tells us what we ought to do, He breathes in us the desire and the purpose and the strength to do. He does not simply now teach us the truth about God and ourselves but he guides us into the truth. If Jesus could say, "I and my Father are one", he could also have said, "I and the Spirit are one". He did say, "Yet a little while and I am with you". The Holy Spirit is the Spirit of Jesus. And so Paul says, "The Lord (Jesus) is the Spirit", the indwelling Christ.

And then he adds, "Where the Spirit of the Lord is, is liberty". That is we are no longer under outward constraint; we are not driven or forced to do right by outward compulsion, but are enabled and impelled to do right by inward impulse. The law of God is no longer on the outside, it is written on our hearts, is a part of our being, it is our new nature, the divine nature. Whereas we had been trying to do our work by main strength and awkwardness, we have an electric dynamo on the inside. This is the "law of liberty". We are out from under the law of sin and death. We are emancipated. We are free from the condemnation and the control of sin. It is a glorious gospel of the blessed God.

In verse 18 Paul continues the comparison with Moses. He says, "We all with unveiled face, reflecting as a mirror the glory of the Lord (Jesus) are transfigured into the same image from glory to glory even as from the Lord the Spirit". He does not say this is the experience of preachers or apostles only. He says, "We all". That means that the process is the heritage of every Christian. Our sanctification is due both to the working of His Spirit within us, and to our vision of Jesus who has been revealed to us. It is close and constant contact and fellowship with Jesus. Peter says, "All things that pertain to life and godliness are given to us through the knowledge of Him". Jesus said, "This is eternal life to know thee and thy Son". John said in Revelation: "His servants shall serve him, and they shall see his face, and his name shall be on their foreheads". Notice the process and the order: service and vision and likeness.

Our transformation is by reflecting him as a mirror, not seeing him as in a mirror. Of course it involves seeing him, but it also involves the showing to others the same qualities, reproducing the spirit and conduct of Jesus. In this way the transfiguring goes gloriously on, from glory to glory; from one attainment to another, from partial to complete likeness, from one fine quality to another, the source of our strength and our purpose being always from the Lord the Spirit.

THE BIBLE AND THE DAYSTAR

You recall the words of Peter in his second epistle: "We have the word of prophecy made sure (confirmed) whereunto ye do well that ye take heed as unto a light shining in a dark place until the day dawn and the daystar (morning star) arise in your hearts". Peter is talking about the Bible of course, for he goes on to speak of the "prophecy of scripture", the written word of God. He says the Old Testament Scriptures were confirmed by the coming and revelation of Jesus as the Christ. The Old Testament prophecies and the New Testament narrative mutually support each other and establish faith in them as the word of God, the truth.

He says we do well to give heed to them as to a light shining in a dark place, into the recesses of our ignorance of God. If we will permit it to shine in, to continue to shine, it will

penetrate the darkness, will overcome it, and it will result in a personal experience with God, a direct knowledge of Christ; the day will dawn in our souls and the day star arise to herald the coming of the blessed day of the Holy Spirit's fullness and guidance in our lives.

There is no finer scripture for present day needs than this. Of course it has always been good, but it is a corrective of some false and foolish notions going about in the world today. It is wonderful how the Bible anticipates all the erroneous teaching and bears in its bosom the correction of them all.

It is quite the fashion today to make every man his own master in religion. Not content with the sound and Scriptural teaching to call no man father, but to recognize God as the only one in spiritual control, many religious teachers today are repudiating all outward authority, and saying that each man has in his own bosom the final criterion of righteousness and truth. They decry any reference to the Bible as an infallible authority and speak of recognition of the inerrant Bible as Bibliolatry, the worship of a Book.

We do not decry nor deprecate the human reason. But it is as plain as words and history can make it that "man by wisdom knew not God". It is nonsense to talk about an enlightened conscience as the means of knowing God or the authority in conduct. There is no enlightened conscience apart from the Word of God. The claim that the Holy Spirit is our all sufficient guide today is a pure piece of sophistry. The appeal to the "indwelling Christ" is false and misleading apart from the Scriptures. If we do not give heed to them and let them shine into our darkened hearts, the day will never dawn, and the daystar will never rise in our hearts. Every man who has any experience with the indwelling Christ, and every man who has any conscious knowledge of the Holy Spirit within him knows that these experiences come only from his reading or hearing and giving heed to the word of God in the Holy Scriptures.

The Bible plainly teaches that the Holy Spirit would come and did come on believers. The Christian experience is not complete and normal until we have Christ in us, the hope of Glory. According to the promise of Jesus the Holy Spirit is guiding us into all the truth. But no man has ever yet found any truth about God that he did not get from the Bible or may be found in it. And as to conduct or behavior anything that is not found in the Book is not from God but is of the world, the flesh or the devil. Paul says "If any man think himself to be a prophet or spiritual (spirit led) let him acknowledge that the things I write unto you are the commandments of the Lord".

But does some one say he does not deny that they are of the Lord, but like Joseph Smith he has received further revelation and knows something the apostles didn't know. Then hear what John says: "Whosoever progresses (not transgresses) and abideth not in the doctrine of Christ, he hath not the Father and the Son". "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds". We will never get beyond the need of giving heed to the Bible "as unto a lamp shining in a dark place". The only way in which the daystar arises in our hearts is to hear what God says in His Book. If they speak not according to this it is because there is no light in them.

WHO WAS, AND IS, AND IS TO COME

You will notice if you observe closely that this expression occurring twice in the early part of the book of Revelation does not give the words in the same order. In the first chapter John says "Grace to you and peace from him who is, and who was, and who is to come". In the

me it, and it
e with God, a
ay will dawn
ise to herald
Holy Spirit's

present day
always been
me false and
world today.
icipates all the
ts bosom the

o make every
Not content
aching to call
d as the only
igious teachers
authority, and
own bosom the
d truth. They
as an infal-
gnition of the
worship of a

te the human
ds and history
om knew not
ut an enlight-
knowing God
ere is no en-
e Word of God.
our all suffi-
e of sophistry.
hrist" is false
ptures. If we
et them shine
ay will never
er rise in our
experience with
man who has
oly Spirit with-
nces come only
giving heed to
riptures.

the Holy Spirit
believers. The
ete and normal
hope of Glory.
esus the Holy
truth. But no
uth about God
bile or may be
r behavior any-
ook is not from
sh or the devil.
himself to be a
et him acknowl-
to you are the

s not deny that
oseph Smith he
nd knows some-
Then hear what
sses (not trans-
ctrine of Christ,
Son". "If there
ot this doctrine,
neither bid him
im God-speed is
e will never get
to the Bible "as
lace". The only
es in our hearts
s Book. If they
because there is

IS TO COME

closely that this
he early part of
t give the words
st chapter John
from him who is,
come". In the

fourth chapter the four living beings about the throne of God ascribe praise to him "Who was and who is and who is to come". The first is John's point of view. The second is the point of view of the living ever before his throne. John begins with the present and looks backward and then forward. The living beings, who for ages have been before the throne, begin with the past and come on down through the present and look forward to the ages to come. It is simply a different point of the view, but the same truth.

When they speak of God as the one who was there are two things in mind. One is his activity in the past; the other the eternity of his being. Our knowledge of God today and our worship of him are greatly enriched by what is told us of His dealings with people in the past. Some one has said that every nation's history is its Bible. Their first source of information about God is what he has done in shaping the destiny of their nation and of other nations. To the Jew God was always the God of their fathers, the God of Abraham, Isaac and Jacob. The prophets and the Psalms were continually appealing to God or praising him on account of the past. Appeals were also made to the people on the basis of God's judgment or his mercy to their fathers. A religion that is not grounded in past history and experience is shallow in its roots and sparse in its fruits. To all of us He is the one who was. This means that he will be real to us in proportion as we credit the record of his deeds of the past. It is inconceivable that Jesus or the apostles could have had any strong faith in God, or made any strong appeal to men if they had doubted that the Bible they had was an authoritative revelation of the nature and works of God. Nor can we believe that any man's faith will remain long lived and vigorous today who loses faith in the whole Bible.

But this expression, "Who was" goes further back than the records of time. To the true worshipper God is the ancient of days. The years of eternity are his. The soul stands awed in the presence of One of whom we say, "Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God". The conception that some have today that Jehovah was originally a tribal God of the Hebrew race is the merest childish folly in the face of this ninetyeth Psalm written by Moses. The very first words of the scripture are "In the beginning God".

But we are not to think of God as merely a God of the long past. John speaks of Him as the one "Who Is". If he is the eternal God, he is here and now present, active and unchangeably with us. His activities are not shut up to the Old Testament, nor yet to the New Testament. He is as active among the nations today, and among individuals, as ever he was. He hears prayer as truly as when he delivered Peter from prison. He saves people as mightily as when he arrested Paul on his way to Damascus. He is a God, not merely afar off but near at hand. The kingdom of God is still within us. We do not need to ascend unto heaven nor descend into the deep; the word is nigh us. He is the God of the living, of those who live today as truly as he was of those long passed away. His presence still goes with us, for he is the living God. He is as approachable now as when he came to the tent of Abraham in the evening. Lo I am with you. We can say with Paul, "The God whose I am and whom I serve stood by me".

If these things are true and realized in experience, we will have no difficulty with the rest of it, "Him who is to come". The future is him as truly as the past. If David could say "The Lord is my shepherd", and "He prepareth a table before me", he could go on and say "I will fear no evil", and conclude with saying "surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever". "I will never leave thee nor forsake

thee". "I am with you always even unto the end of the age". "He is the same yesterday, today and forever. There will be no time in the future, no age in eternity in which God is not present and in control. Thy years fail not. A straight line runs through the eternities, intersecting our little world of time and space. The heavens shall wax old as a garment, and as a mantle thou shalt roll them up, as a garment and they shall be changed. But thou art the same". Down the ages others shall find him and join us in praise of "Him who was, and who is, and who is to come".

The Baptist Ministers' Conference of Louisville, Ky., declined to go into the Federal Council of Churches in that city, giving courteous reply with plain reasons to the invitation. These reasons were that they had no right to bind or control their churches to such action and they were unwilling to be handicapped in their times and methods of evangelistic work, or in the location of new churches where needed.

There is just as much sense in believing in the real presence of God in an idol of wood and stone as in the illusion that the bread and wine used in the Lord's supper is the actual body and blood of Christ. There is as much idolatry in Romish worship of the "eucharist" as in the heathen bowing down to wood and stone. May God have mercy on the idolaters in their blindness.

Pastor H. W. Shirley and D. Curtis Hall of Philadelphia assisted Brother G. W. Nutt in a good meeting at Hope Church, eight miles west of Philadelphia. There were 15 additions to the church, fourteen by baptism. This is said to be one of the best rural churches in Neshoba County, and pastor and people are working together fine. Brethren Shirley and Hall are now in a meeting at Bluff Springs in Kemper County.

Our editorial office acknowledges the receipt of a copy of The Bulletin of Whitworth College, Brookhaven, Miss., a neat 102-page quarterly. Whitworth College was established in 1858, and this bulletin gives announcements of the 68th session, which is to open September 14, 1926. The Preparatory Department which had been conducted during the 67 years of the College's history was discontinued at the close of the session of 1925-26 past, and in the future the College will operate only the four college classes, besides departments of Music, Expression, Art, Physical Education, Home Science, etc. Rev. Henry G. Hawkins is President of the school, and Hon. T. B. Lampton, of Jackson, Miss., is Chairman of the Board of Trustees. A Campaign for endowing Whitworth College is in progress.

Some time since the editor spoke of the attitude of the Religious Herald as apparently sympathetic with those in the Northern Baptist Convention who were willing to condone open membership. A little later we received a private letter from Dr. Pitt expressing surprise at our statement, but not wishing his letter to us to be published. We offered to publish anything he wished to say, but he did not wish to say anything for publication. We also offered to make any statement ourselves which might set him right before our readers, but he seemed indifferent to any such statement. More recently he has expressed in the Herald disappointment at our not making correction. If we now understand him he wishes it understood that he is not sympathetic with the open membership idea, and we are glad to give this due publicity. He thinks our impression was gotten from a contributed article in the Herald and not from anything he said. We are far from a desire to do injustice to anyone and especially to a brother held in such high and deserved esteem. We are sorry for any wrong impression made or if any injury was done.

Dr. A. J. Aven made a trip into North Carolina attending the Laymen's Conference at Ridge Crest, which is held July 29-Aug. 1. We hope many other Mississippians may attend.

The editor had the pleasure of being with Pastor Jack Cranford and his people at Beaumont in a ten days meeting. We had been in several meetings before with Brother Cranford, but never at Beaumont before. We have never seen more faithful and efficient cooperation. The members are largely trained in their four B. Y. P. U.'s in which they take great pride, having several district and state banners for efficiency. The ladies had two prayer meetings each morning at eight o'clock. Brother Luther Turner, a former pastor had charge of the singing and fit into the work admirably. The people all know him and believe in him. His daughter also was pianist. The pastor is a faithful co-worker. The crowds overflowed their beautiful new building at night, and the day congregations were good. People came to church who had not been for years. There were twenty-two added to the church, seventeen of them by baptism; and it really seemed that the Christians were greatly strengthened.

President Sandifer of Simmons University says in the Baptist Standard: "I give it as my judgment that the average Baptist does not even have an elementary conception of the impending perils that they and all others who love God and His Word are called upon to face. The major press of the nation has gone over to what we call Modernism. This includes the magazine world and most of the authors thereof. It includes text-books from the kindergarten to the graduate schools and it includes hundreds and thousands of teachers from the primary grade through and including many of our greatest authorities. It is getting into our churches and pulpits as few people even begin to realize. It is all done under the guise of scholarship, and it appeals to the average youth, as he is naturally a doubter in his college period anyway. If our Christian institutions do not save higher education, both the church and the nation will ultimately lose their religious leadership. At the first meeting of my faculty after the Southern Baptist Convention it went unanimously on record endorsing the position of our great Zion. My board of trustees at its first meeting, with much enthusiasm, did the same thing."

GIVE WHILE YOU LIVE and LIVE ON YOUR GIFT Can one do that? Yes.

The Foreign Mission Board of the Southern Baptist Convention issues

ANNUITY BONDS,

which bear interest of 4% to 10% per annum according to age. By investment in these Bonds

ONE CAN LIVE ON MONEY GIVEN

to the greatest Christian task in the world.

THE LOST NATIONS,

which have been longer neglected, present greatest destitution and have the greatest needs, make the largest claims upon American Christians.

For information about Annuity Bonds write to J. F. Love, Corresponding Secretary, Box 1595, Richmond, Va.

CHARACTERISTIC METHODS OF MODERNISTS

By William James Robinson, A.M., D.D.

Every well informed reader knows that when it is fully developed Modernism is pure Unitarianism. The full fledged Modernist, as he is seen in the present controversy, denies the infallibility of the scriptures, the virgin birth, deity of Jesus, bodily resurrection of Jesus, vicarious atonement, and the personal return of Jesus. This denies the supernatural as that doctrine is set forth in the Bible. Every Modernist is of necessity an evolutionist. When one denies the infallibility of the Bible, and refuses to accept it as an authoritative guide in all matters of faith and religious practice, he is like a ship in mid ocean without a rudder. He drifts. This accounts for avowed atheists in Unitarian pulpits. When the Bible is discarded one may believe any thing or nothing that suits one's fancy.

Dr. C. W. Reese, at one time a Baptist, is quoted as saying that "as far as he is concerned the idea of God plays no important part in his religion. . . . Theism is philosophically possible but not religiously necessary". Of such utterances Dr. Dodson, a Unitarian, says: "We find that theism is being denied by men who speak as representatives of our movement and who feel that they have a right to do so since we stand for nothing but the liberty to stand for any thing or nothing at all. A speaker at a Western Conference in May, 1921, declared in a clear, sincere and forceful address that this must be given up, that the thought of God will have to go, that the long evolution idea of God is to end in no idea at all and that the future belongs to an atheistic humanism."

"When a protest was made to the Western secretary stating that such addresses ought not to be given under circumstances in which they will naturally be regarded as representative he defended his action saying, "We stand for nothing but liberty".

The right "to stand for nothing but liberty" is what our brethren who plead for academic liberty in teaching want. Those who refuse to sign a definite statement of their faith, and all who refer to signing creedal statements as yielding to "big stick" methods, or sneeringly call it "signing on the dotted line" are, perhaps unconsciously, arguing for the right "to stand for nothing but liberty".

To the Unitarian or Baptist Modernist, or modernist in any other body of Christians, the right "to stand for nothing but liberty" means that he may occupy a pastorate, or professorship in a college, and preach or teach his own ideas (modernism) regardless of the convictions of those who employ him. He claims the fullest liberty to expound his doctrines openly, or where that is not expedient by insinuation, or by silence regarding the vital doctrines draw attention to other matters until he has prepared his congregation or pupils to support his doctrines. But he persistently, if not consistently, denies his hearers any right other than the right to pay his salary and believe his doctrines or keep silent. To protest against his doctrines or methods is to him the basest kind of conduct and most violent persecution.

Let the modernists or Unitarians themselves tell their present plans and reveal their methods of working. Dr. Slaten of the West Side Unitarian Church, New York, is a well known representative type of this kind of Christian. He is a graduate of William Jewell College, having been educated for the Baptist ministry, and for twenty-one years functioned as such. The last ten years of this period he accepted the Unitarian position but did not avow it. During this period he was Baptist student pastor at the University of Michigan, professor in the Y. M. C. A. College in Chicago, and teacher of the Bible in his alma mater. When the editors of

the Word and Way discovered his duplicity, and the trustees dismissed him, his friends in the college and elsewhere raised a furious protest. They declared that the Inquisition was at work again, and that Arthur Wakefield Slaten was a martyr to liberty. He had stood for the right "to stand for nothing but liberty".

Let him speak for himself. He says: "In some churches at least the very principle of freedom on which the denomination is based guarantees him (the crypto-Unitarian) his right to remain. It is strategic to remain and work from the inside. Many others are doing it successfully and the gradual permeation of the orthodox denominations with liberal views disseminated by trusted leaders of their own appears to them the best procedure. Until recently this has been a procedure that was comparatively easy to follow. Now it is uncertain and dangerous".

He recently said in a sermon in his church: "I understand a representative of William Jewell College is in the city today to raise \$60,000. I hope he gets it. The conservatives can not halt the march of progress and ultimately that money will pay those who teach the things now proscribed".

Dr. Slaten is not alone. But he is representative. Let me add more evidence. Rev. Minot Simons says: "Liberals, unhatched Unitarians, are in all the churches. Some way must be found to bring them together and organize them on the basis of liberalism. To be suspected of Unitarianism would discredit them with their associates. If we believe that we are the leaven then we must get busy on the whole lump. Let us subordinate every other interest to this".

Dr. J. W. Day, a leading Unitarian minister, says: "A good many Unitarians are doing more good where they are than they could do anywhere else. They are undoubtedly capturing strongholds that we could never capture by direct attack. They are the modernists of Protestantism who are working from within the fold. We want more of them and we want them where they are".

Rev. W. S. Morgan was a Baptist minister, educated at the Yale Divinity school. No. 233 of the official tracts of the American Unitarian Association describes his passage to Unitarianism. He says: "A liberal minister from a neighboring town came to see me. He had said some radical things from his pulpit to which objection had been made. Don't label your heresy as my advice. Do as I do. Give them heresy in such fashion that the very saints will not suspect it. Bad ethics, you say! I say very bad! But this is the only way hundreds of the orthodox pulpits can be held. When it is whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin I saw clearly that I was discovered".

In the same tract Rev. Thomas Clayton says: "When I became a Unitarian I was advised to stay where I was and keep some of my opinions to myself, gradually to sow the seeds of liberalism and wait until the time was ripe for more aggressive action". This is essentially what Prof. Peabody's Yale Review article advised.

Unitarians, who are nothing but fully matured modernists, have as their objective the capturing of all the orthodox churches and institutions. In this they have made great headway. They work on the Jesuitical principle that "the end justifies the means". They will, as I have shown, use deceit, treachery, or any other means to gain their end. Neither David Hume, Tom Payne, Robert Ingersoll, nor any other noted agnostic of their time ever dreamed of resorting to such tactics as the men I have quoted practice and commend. To my mind Benedict Arnold and Judas Iscariot were gentlemen of the highest order compared with modernist traitors.

Modernists are by every means possible working in the South. Many have been detected and dismissed from their positions. Others are se-

cure in their positions and are asking: "What are you going to do about it?" Some of those working in secret may be detected by their emphasis on social service and neglect of the doctrines of the deity and blood of Jesus, the inspiration of the scriptures, doctrine of hell; or, in other words by what they do not say. They talk much of modern thought and freedom of speech, and of open mindedness. Every wise man is open minded to some things, but his mind is closed on fundamentals. Watch the man who is open minded on evolution and kindred subjects.

Lexington Study,
Fort Smith, Ark.

RICHMOND RESPECTS THE SABBATH

By Rev. Wm. S. Campbell, D.D.,
Southern Secretary of the Lord's Day Alliance

A very strong effort has recently been made by a member of the city council of Richmond, Va., to have the parks and playgrounds of the city thrown open for organized sports on Sunday, such as baseball and tennis. These grounds are under control of the mayor of the city. He gave a very full public hearing to those who favored the movement and those who opposed it.

The only representatives of the Churches who favored the opening of these grounds on Sunday were a Catholic priest and a Unitarian preacher. The plan was also favored by the leader of the Boy Scouts of the city. The movement was opposed by representatives of practically all of the evangelical churches, and the mayor decided that the playgrounds should remain closed.

It is reported that those who are advocating the opening of these parks and playgrounds propose to continue the fight in an effort to induce the mayor to reverse his decision; but it is confidently believed that a vast majority of the Christian people of the city approve of the action of the mayor, and are ready to support him in an effort to prevent this desecration of the Lord's day.

NEEDS REPEATING

I. The financial goal set for the year 1926 by the Mississippi Baptist Convention is \$700,000.00.

II. This sum is to be divided on a fifty-fifty basis, 50% going to Southwide objects and 50% to State causes.

III. Southwide objects consist of Foreign Missions, Home Missions, Christian Education, Ministerial Relief, New Orleans Baptist Hospital.

IV. State objects consist of State Missions, Christian Education within Mississippi, Baptist Hospitals in Jackson and Memphis, Baptist Orphanage in Jackson.

V. The percentage to Foreign Missions is 25% of \$700,000.00; the percentage to Home Missions is 11 1/4% of \$700,000.00; the percentage to Christian Education 7 1/4% of \$700,000.00; the percentage to Ministerial Relief is 4% of \$700,000.00; the percentage to the New Orleans Hospital is 1 1/2% of \$700,000.00.

VI. The 7 1/2% allotted to Southwide Christian Education is as follows: Southern Baptist Seminary 2 1/2%; Southwestern Seminary 2%; Southwestern Training School 1/4%; Baptist Bible Institute 1 1/4%; Education Board 1%; Negro Theological Seminary 1/4%.

VII. The percentage of distribution for Mississippi Baptist State work is as follows: Christian Education 24 1/2% of \$700,000.00; State Missions 17% of \$700,000.00; Baptist Hospitals 5% of \$700,000.00; Baptist Orphanage 3 1/2% of \$700,000.00. The 5% for Hospitals is to be divided, 1% to the Baptist Hospital in Memphis in which Mississippi has half interest and 4% to the Jackson Hospital, unless revision is deemed advisable by the State Board.

VIII. Christian Education within the State consists of the support of Mississippi College, the Woman's College, Blue Mountain College, Clarke Memorial College, and Ministerial Education.

BUDGET DEPARTMENT

By J. S. Deaton,

Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

"HOW MUCH OWEST THOU?"

G. W. GARDNER

Of all the Christian graces that make perfect the character of God, there is no one that means so much to us and the world as the grace of Giving. "God so loved the world that he gave his only begotten Son". Hence the command: "See that ye abound in this grace also". 2 Cor. 8:7.

The opposite of this grace is the most outlawed sin in the Bible, to wit: "Covetousness, which is idolatry". Col. 3:5. If the hearts of God's people could be cured of this cancerous disease, there would be no lack of funds for the kingdom, God's children would be laying up untold treasures in Heaven, and the glory of the Lord would gradually cover the earth.

A Fundamental Question

Jesus said: "Where your treasure is, there will your heart be also." If the heart should yield to God HIS SHARE of material assets, such an interest would be created as would lead the possessor to place his all at the disposal of the Lord for service.

"How much owest thou unto the Lord?" "The Tithe is the Lord's . . . it is Holy unto the Lord." A Scriptural question, and a Bible answer. The Divinely imposed obligation to render unto God not less than the tithe, is based on three considerations: the moral precept, the constraining love, and the towering responsibility.

In the Old Testament there are two kinds of law: The Moral and the Ceremonial. The Moral law is as old as man, as eternal as God, and is written in every human heart. Rom. 2:14. The Ceremonial law came later, with Moses, and flashed the Divine light upon the coming Messiah, was fulfilled in Him, and was, therefore, annulled and archived in sacred history.

Does the tithe belong to the Moral or the Ceremonial law? Of course, it was absorbed by the Ceremonial law, but without doubt, it is a vital principle in the Moral law and therefore eternal. Abraham paid tithes, and Jacob said: "Of all that thou shalt give, I will surely give the tenth unto thee", centuries before the day of MOSES or the Ceremonial law. That Ceremonial law related to the coming Messiah, the Moral law is the embodiment of the Divine character, and is the rule of life for the King's moral subjects forever.

Some claim that the Christian is not under law, but under grace. He is not under law for penalty, Jesus paid that; but the Christian is just as much under Moral law as a rule of life, as Cain or Abraham or Moses. Christ is our great exemplar. "I have given you an example." Did He observe the Moral law? If we are not under the Moral law for obedience, then there is no moral quality in murder and theft and profanity and lying and coveting. Peter wasted a lot of tears, that night, for cursing and denying his Lord. If not for disloyalty, then why the Scripture: "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."? Why did our Lord's brother James say: "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well". Jas. 2:8.

The great levees on the Mississippi River are set to prevent the high waters from running riot to the destruction of human life and property. Cut out the restraint of moral law, then Bolshevism. Is it possible that the ALL-WISE God has left His Moral agents to Spiritual anarchy?

Jesus' Endorsement of the Tithe

While it was under consideration, did he say it is a dead letter? "Ye tithe your mint and

your anise and your cummin . . . these ye ought to have done, and not to leave the other undone." Mt. 23:23. "Oh well, he was speaking to JEWS. Nearly all the BIBLE was given to Jews, our Lord was a Jew, and the objector has not much left.

The Imperial Law of Love a Basis For Tithing

"The love of Christ constraineth us" is progressive revelation. LOVE demands that we go the second mile. Love demands more than law. Do you love less, and give less, than the poor, prejudiced, lost Jew? If you do, you are not under grace, but disgrace. "Love is the fulfilling of the law". "This is the love of God that we keep His commandments, and His commandments are not grievous." I John 5:3. It is possible for two silver dollars, placed over the eyes, to shut out every ray of light forever.

The Resultant Obligation to Give Not Less Than the Tithe

There are hundreds of the Lord's people who should not think of stopping with the tithe. That simply means that you are paying the rent. They should not content themselves with simply being honest. They should be generous in the noblest sense.

All responsibility is measured by the amount of light one has. We stand on the shoulders of six thousand years of Christian people with the whole Bible in our hands, and so the obligation to be the best people in the world is imperative. Our increased wealth imposes larger responsibility. A tithe of the estimated income of Southern Baptists would be \$150,000,000.00 a year. Again, our fathers have prayed and the gates to the nations are wide open; so our obligation is as wide as our opportunity. "I am debtor, both to the Greeks and the Barbarians; both to the wise and the unwise".

The Father's "Exceeding Great and Precious Promise" to Givers

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" Mal. 3:10. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Lk. 6:38. "He who soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1. Nine tenths with God's blessings upon it, is worth more than ten tenths without it.

Will you give your SAVIOUR a TIP or pay His TITHE? He trusted you with it ALL. "Will a man rob God?" DECIDE this great issue as related to this life, and that which is to come. Decide it in the light of your indelible Baptismal vow: "Newness of life". Decide it as related to the Man of CALVARY. Decide it in the light of the JUDGMENT, where "Every one of us shall give an account of himself unto God."

A FOOL AND HIS MONEY

Daniel H. Kress, M. D.

"Thou fool," God said to a certain rich man whose ground brought forth so abundantly that he had no placeto bestow the produce. But it was not because the man had prospered that God said to him, "Thou fool;" it was because of his reasoning. God had prospered him, but he had forgotten the Giver. "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth" (Deuteronomy 8:17, 18), God said to His people anciently.

God had blessed the faithful labor of this man's hands. As he tilled the soil and sowed the seed, God sent the showers and the sunshine, and caused it to spring forth and bear fruit. His first thought should have been of how he could

make use of the increase to glorify the Giver. Instead of this, his thoughts turned to self. He was looking for many days ahead, and thinking only of making provision for the future.

Needy ones there were, all about this man; but he thought not of them or of their needs. He said: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Strange reasoning, is it not? But God said unto him, "Thou fool."

He was a fool. He reasoned as only a fool would reason. What promise had he of living many days or even of living until the morning? Was he not dependent upon God for life and breath and all things? How easily God could say, "This night thy soul shall be required of thee: then, whose shall those things be, which thou hast provided?"

Three things can we do with money: We can keep it; we can spend it; we can give it. To keep it, is to be a miser. To spend it, is to be a spendthrift; and to give it, is to keep it. Only what we give is ours eternally. "Lay up for yourselves treasures in heaven."

Heaven is the only bank that is secure. Every other bank will ultimately fail. The one who gives to the needy and toward the spread of the gospel is laying up, not for others, but for himself, treasures in heaven. Sometime we shall make the discovery that what we have kept, we lose; what we have spent, we had; what we gave, we have kept.

Some time ago I called upon one of my former patients, now a wealthy and prosperous business man. The time was when he was poor in this world's goods. He used also to be in poor health. I tried to help him, and treated him, making a minimum charge for my services. He has never forgotten this, and always greets me as one who has been a friend in need to him. When I called upon him this time, he greeted me with: "Doctor, you don't know how glad I am to see you!" Then he asked: "Where are you now located?" I told him.

He knew I was a rolling stone and had gathered no moss, so he turned to me almost pityingly, and said: "Doctor, you have made great sacrifices!"

I answered: "Sacrifices? Why, no, Mr. A., I have made no sacrifices! You do not view matters in the right way. You are the one who is making sacrifices. You are making sacrifices that I can not afford to make." I then related to him the experience of Moses. As the son of Pharaoh's daughter, Moses was entitled to Egypt's throne, but he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and he esteemed "the reproach of Christ greater riches than the treasures in Egypt."

Moses made no sacrifice. He saw a throne which eclipsed the Egyptian throne, he believed the promise: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

"There were two thrones placed before Moses," I said, "the throne of Egypt and the throne of Christ. He made his choice. Did he make a sacrifice in choosing a throne that is enduring?" I asked my friend.

He looked at me a moment and then said: "Doctor, I have never looked at the matter in that way."

"But," I said, "that is the way it is."

"Yes," he replied, "you are right!"

The one who lays up for himself treasures upon the earth and is not rich toward God, is shortsighted indeed. He is a poor reasoner. He is making sacrifices that no sane man would make. He is a fool! The only sane man is he who is rich toward God, and who is laying up for himself treasure in heaven.

W. M. U.

Third District W. M. U. Meeting at Amory

The W. M. U. of District Three held its 9th annual meeting at the First Baptist Church at Amory June 17th and 18th. Opening service was called to order by our Vice-President, Mrs. John W. Brown, of Tupelo. The hymn "Revive Us Again" was sung.

Reverend Hinds, pastor of First Church at Amory, conducted the devotional, Mrs. E. W. Flynn extended a very cordial welcome to visitors, and Mrs. C. P. Long of Tupelo responded. A special song was given by Misses Blankenbaker, Johnson, Quillin and May of Amory, after which visitors and returned missionaries were recognized.

Miss Mamye Slaughter, who is field worker for the W. M. U., gave a stirring message on our new watchword, "Seek ye first the Kingdom of God".

The new W. M. U. song for the year, "Jesus Shall Reign", was sung and Mrs. McLeod of Potts Camp dismissed the meeting with prayer.

The Friday morning session was opened with The Woman's Hymn. Mrs. William Ross of Amory conducted the devotional, which consisted of the reading of John eleventh chapter, and prayer.

Hymn "Jesus Shall Reign" was sung. Nine out of twelve organized associations in the district responded to roll call. With plans for extension work Itawamba County was well represented and expressed a desire for organization.

Making an A-1 W. M. U. was discussed by Mrs. J. M. Owen of Ecu and Mrs. McLeod of Potts Camp.

Missionary ammunition was given by Miss Landrum of W. M. U. Training School.

Vocal duet was given by Misses Quillin and May, accompanied by Miss Virginia Rowan.

Prayer for Young People's Work by Mrs. C. P. Long.

Demonstration of Young People's Work led by Mrs. J. N. Berry of Tupelo.

Duet: Misses May and Quillin.

The Importance of Bible Study and Prayer in Building a Life, by Miss Margaret Buchanan, of Blue Mountain.

Special prayer for Miss Pearl Caldwell, Reverend and Mrs. Entzinger of Brazil and Mrs. Mary Bibb Long Ware in China, by Mrs. J. M. Owen.

Afternoon session opened with song, "Pay The Tithe". The new watchword was repeated in concert.

Mrs. McLeod led the devotional, reading from Mark 14th chapter, using for her theme "She hath done what she could", leaving with us the thought question, "Is He satisfied with me"?

Quartette—"Have Thine Own Way Lord", by Misses May, Quillin, Blankenbaker and Johnson.

Personal Service demonstration led by Miss Nannie Cypert of Sherman.

Miss Slaughter gave a short talk, reminding us of special objects during the year.

The list of officers for the coming year are as follows:

Vice-President—Mrs. John W. Brown, Tupelo.

Young People's Counselor—Mrs. J. N. Berry, Tupelo.

Personal Service Leader—Miss Nannie Cypert, Sherman.

Mission Study Leader—Mrs. E. W. Flynn, Amory.

Stewardship Leader—Mrs. L. L. Ray, Blue Mountain.

Recording Secretary—Mrs. Lucile Francis, Nettleton.

One hundred and two (102) women attended this meeting, showing their interest in Kingdom work, and following our very able leader, who is always alert to the things of His Kingdom, we expect to do better and bigger things during the coming year.

—Mrs. Lucile Francis, Rec. Sec.

SUGGESTED LEAFLETS Supplement to Program August—Cuba and the Canal Zone

	Cents
Coals of Fire.....	3
"She's All the World to Me".....	5
Social Life in Cuba.....	2
The Chosen Book.....	2
Our Work in Cuba.....	Free for Postage
Our Work in Panama.....	Free for Postage

SIXTH DISTRICT MEETING, BROOKHAVEN

The Eighth Annual Meeting of the Baptist Woman's Missionary Union of the Sixth District of Mississippi met in Brookhaven on June 9th. The opening session was on Wednesday afternoon at 2:30, with Vice-President, Mrs. I. L. Toler, presiding. After the singing of "O, Zion Haste" prayer was offered by Rev. W. S. Landrum of Monticello. Mrs. P. M. Fugler, District Young People's Counselor, was asked to take charge of the afternoon session. Miss Christine Causey of Gloster led the devotional for the afternoon, using Matt 6:33 as a text. Miss Louise Smith of Brookhaven sang sweetly an appropriate song. Mrs. Fugler brought her report especially showing the importance and need of reporting. Mrs. J. M. Chisholm of Natchez spoke on Making An A-1 W. M. U.; Mrs. S. D. Moak of Norfield told of Our Missionary Ammunition; Mrs. C. M. Stewart of Osyka made plain our Duty to the Childless Missionary Society; Mrs. J. M. Oliver of Fayette urged that we Teach Young People Personal Service; and Mrs. Edna W. Hewett of Summit made real to all present the Importance of Bible Study and Prayer in Building a Life.

A Sunbeam Missionary Story was told by little Miss Lonnibel Standifer of McComb First Church Sunbeam Band. Another Sunbeam in nurse's costume assisted her. Degree Work in a R. A. Band was exemplified by R. A. of Union Church, Jefferson County, with Mrs. G. C. Hodge in charge and Vail Middleton, Howard Davis, Robt. McCalip and Layman Currie receiving the degrees. The G. A. Ideals were given by Gloster G. A., represented by Misses Louise Tillery, Guinevere McGehee and Marian Toler. An especially helpful paper as to suggestions for R. A. Counselors was read by Mrs. J. A. Taylor of Brookhaven.

The afternoon program was closed by an address given by our State Young People's Leader, Miss Fannie Traylor, who brought a very helpful and inspiring message. At the adjournment of this session Brookhaven friends gave the delegates and visitors a delightful auto ride out to the lake and over their beautiful little city.

The evening session was opened with an Organ Voluntary by Mrs. H. V. Wall of Brookhaven, after which Dr. J. A. Taylor, pastor of the Hostess Church, led the devotional, using Phil. 1:3-11; 2:22. Mrs. J. B. West, President of the Brookhaven W. M. U., spoke gracious words of welcome, to which sincere appreciation was expressed in behalf of all guests by Mrs. H. H. Webb of Liberty.

Miss Martha Sullenger of Fruitland Institute, N. C., was welcomed to Sixth District and introduced by the Vice-President. Her address on the wonderful work among Mountain School girls and boys was listened to with great interest and all were greatly moved to learn that we were having a part in this telling work. As a closing consecration service, a pageant "From Self to Service" was beautifully rendered by Brookhaven young people. After adjournment an informal reception was held in the parlors of the church where light refreshments and a time of real fellowship were enjoyed.

At 8:30 Thursday morning three conferences were conducted. Miss Willie Allen of Natchez was in charge of the conference as to Society Problems; Mrs. P. M. Fugler of McComb was in charge of conference pertaining to Young

People's Work; and Miss Mamye Slaughter in charge of conference as to Associational Work. All were well attended and full of interest. At 9:30 the meeting was called to order by singing Women's Hymn, after which Mrs. G. C. Hodge of Union Church, Jefferson County, led the devotional. Mrs. Toler as Vice-President rendered an account of her year's service. She was followed by reports from all Associations save one. Miss Mamye Slaughter, Field Worker of Mississippi W. M. U., brought an interesting address on Rural Work. It was voiced by many leaders that Rural Work would mean more from now on. One of the spiciest but meaningful numbers on the program was a Clinic for W. M. U. Ailments given by the Summit women with Mrs. Edna W. Hewett as the diagnostician. Miss Willie Allen, District Personal Service Leader, brought a short report and used most of the time allotted her to explain Organized Personal Service. At the noon hour the Brookhaven women served a delectable two course luncheon in the dining room of the church.

At 1:30 P. M. we reassembled to hold our closing session. Mrs. Edna W. Hewett with the assistance of Pike County women gave a W. M. U. Symphony of Service. It was both beautiful and impressive. It was Mrs. Hewett's own composition and was worthy of this gifted writer. After singing "Jesus Shall Reign" Miss Roberta Darnes, W. C. T. U. Field Worker of Baltimore, Md., spoke on this special line of work. Mrs. I. A. Shelby of Columbia, District Mission Study Chairman, being detained at home, the Mission Study reports were given by three county chairmen. Mrs. R. A. Purser of Brookhaven, District Stewardship Chairman, brought her report and explained the new tithing cards and led us in singing our Tithing Song.

At the business session, Mrs. L. S. Quinn of Tylertown as Chairman of the Resolutions Committee presented a report expressing our gratitude for the blessings and privileges that had been ours during this gathering. All members of the local committees present were introduced at this time. Mrs. J. A. Naul, Brookhaven, Chairman of Enrollment Committee, reported that all nine Associations in the District had representatives present; eleven out of the twelve counties were represented; 176 delegates and visitors registered. Special guests at our meeting besides those on program were Miss Evie Landrum of House Beautiful, Louisville, Ky., Miss Maude McCalip of Home Board Mission School of Florida, Mrs. R. L. Bunyard of Baptist Hospital, Jackson, Miss., and former Vice-President of Sixth District, and many pastors over the district. Mrs. W. S. Landrum of Monticello in a beautiful way presented report on Obituaries, during which Mrs. O. V. Lee of Meadville sang feelingly Face to Face and Nearer Home Today. Mrs. J. W. Chisholm of Natchez submitted the report of the Nominating Committee and the following were unanimously elected: Mrs. P. M. Fugler of McComb, Young People's Counselor; Miss Willie Allen of Natchez, Personal Service Chairman; Mrs. R. S. Purser of Brookhaven, Stewardship Chairman; Mrs. H. H. Webb of Liberty, Mission Study Chairman; Mrs. W. R. McGehee of Gloster, Secretary. The next place of meeting will be Port Gibson. Thus closed a gathering when all pledged themselves to be better laborers in His vineyard.

—One Who Was Present.

Recently the Western Recorder editor poured out his indignation against the delay in receiving the minutes of the Southern Baptist Convention and in ten minutes they were laid on his desk. Do it sooner next time, Brother Masters.

Brother L. I. Thompson has accepted the call to New Zion Church in Simpson County and will preach there in his own meeting beginning the first Sunday in August. He asks to be remembered in prayer.

Slaughter in
ational Work.
f interest. At
der by singing
G. C. Hodge
y, led the de-
ident rendered
She was fol-
tions save one.
rker of Missis-
resting address
y many leaders
ore from now
ingful numbers
W. M. U. Ail-
men with Mrs.
ian. Miss Wil-
ervice Leader,
d most of the
anized Personal
ookhaven wom-
luncheon in the

ed to hold our
ewett with the
a gave a W. M.
s both beautiful
wett's own com-
s gifted writer.
" Miss Roberta
er of Baltimore,
t work. Mrs. I.
Mission Study
me, the Mission
ee county chair-
khaven, District
her report and
s and led us in

L. S. Quinn of
Resolutions Com-
missions our grati-
privileges that had
g. All members
were introduced
aul, Brookhaven,
mittee, reported
District had rep-
t of the twelve
6 delegates and
sts at our meet-
were Miss Evie
Louisville, Ky.,
e Board Mission
anyard of Baptist
former Vice-Presi-
pastors over
um of Monticello
report on Obitua-
Lee of Meadville
nd Nearer Home
of Natchez sub-
minating Commit-
nominously elected:
Young People's
of Natchez, Per-
R. S. Purser of
man; Mrs. H. H.
y Chairman; Mrs.
retary. The next
rt Gibson. Thus
ledged themselves
neyard.
o Was Present.

der editor poured
e delay in receiv-
n Baptist Conven-
were laid on his
Brother Masters.

accepted the call
n County and will
ing beginning the
asks to be remem-

TO THE CHRISTIANS AND MORAL VOTERS

Shubuta, Miss., July 2, 1926.

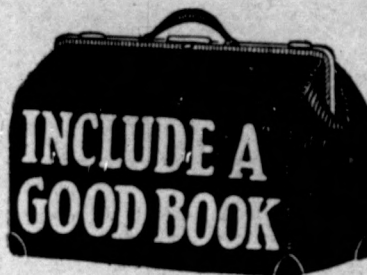
In 1879 I lost my voice and I stayed ten weeks at Healing Springs, Ala.; had time to reflect on my past life as a Christian for the past ten years. I was in the rush for the almighty dollar, and voted for the nominee of the Democratic party regardless of his ability or moral character. I rededicated my life to God and the cause of Temperance and prohibition. I set up the standard for the man I cast my vote for: He must not be an openly immoral man, must not drink liquor himself or treat others to obtain their votes and must be in favor of the suppression of the liquor traffic. I did a big wagon trade from Jones, Perry, Smith and Jasper Counties. Every one of them wanted jugs of liquor. I would get them all together and head the procession to get them filled at the saloon, and get a margin. I stopped that, notified the keepers that I was going to close up the saloons as soon as I could. When President Lincoln signed the bill legalizing the manufacture and sale of liquor the federal government formed a copartnership with the traffic; they soon had control of the government and election of the officers from the constable to the President inclusive, also the town councils and mayor and marshal, all policemen. Mr. Champenois was a large merchant and had a saloon adjoining with a door in the middle; there were four other saloons, one drug store and one wealthy Jew merchant that had license but sold nothing less than a pint; other merchants sold by the gallon. Mr. Champenois was sitting in his store door, stopped me in passing and said I was spending money and giving my time to a lost cause; told of the wealth of those engaged and the number of people under obligations to them; their organization, county and state, with their state executive committee. When they needed money to defeat any law the executive committee assessed each saloon according to the population. They had control of the board of supervisors, kept their license down to the minimum, \$200.00. The town could not levy any license. The state appropriated \$300,000.00 a year for public school education, and the saloon license forfeitures and fines went toward paying the appropriation and the deficit came out of the general fund. If there had been only \$100.00 paid in from this source the balance went from the general fund, but it fooled the people all the same. Mr. Champenois told me the saloons paid the state license of \$1,000.00 in Shubuta. I asked him how much does the five saloons take in each year from the people, and he said \$25,000.00. I said, your five saloons advance the state \$1,000.00 and get \$24,000.00 for the use of it; how long would you remain in business were you to pay \$24,000.00 interest for one thousand loaned you? The law then required them to file a petition stating they were moral

men and a suitable person to run a saloon; that petition was published. The law allowed the legal voters to get up a counter petition and any name on the counter petition that was on theirs counted on ours and off of theirs.

When the New Orleans & North-eastern Railroad was surveyed to Pachuta two men from Quitman got up a petition in District No. 2, which extends from the Chickasahay River east of Shubuta to two miles west of Pachuta. Major M. F. Berry wrote me to employ some one to ride over half of the Beat and get signers to a counter petition and he would do so on the other end and pay the expenses. We did so and defeated the saloon. The next saloon license advertised at Shubuta I secured a counter petition that would have defeated the saloon, but they got the clerk to loose it and the saloon license was granted. The next one advertised I did the same thing, and did not file it with the clerk. This clerk allowed them to tear out the list of registered voters in the town. When we met to fight it out they had Judge Woods of Quitman for their lawyer. We had D. W. Heidelberg and Col. Wellborne, both near lawyers. Heidelberg had just commenced to practice. Judge Woods contended that I had not filed my petition within the 30 days allowed, counted the first and last days petition within the 30 days allowed, but they could not get the board to rule it out. Then they reported some one had stolen the registration list and they had nothing to go by, legally.

Mr. Champenois said he would not stand for that; he was an alderman; he had drawn off a copy in the presence of the clerk and Mr. Frank Ferrell, who was an alderman, and he moved that this sworn copy be considered the poll list, and it carried. So we went to work. The board gave them four months to get up their petition and held me down to 30 days. Some on theirs had moved away for years. Then the corporation line was to be established; it took all day, and it was defeated, but the board allowed the petitioner to withdraw it and gave him 30 days to get up another petition, ordered another registration and had the book in the gambling room of the saloon and every voter was approached as soon as he registered to get his signature to his petition.

That night this saloon keeper, his brother and son-in-law attacked me as I was passing his saloon; the accusation was, you are interfering with my business. He collared me and gave me one lick on the neck with a baseball bat or stick. I jerked loose and jumped in a barber shop adjoining and part of the building. My partner, J. A. Crosby, was being shaved, but neither one of us had anything but a razor. They were very loud in their language, and it attracted a crowd, among them Mr. J. J. Gonzalis, and he went after Mr. Dave Rogers, the marshal, who is now a citizen of Meridian and 90 odd years old and reported to be on his death-



No Matter How Limited or Extended Your Trip

Choose from These 50 Selected
From Our Summer
Catalog

For Description Get the Catalog
FREE

Group of \$1.50 Books

IN HIS WAY
Len G. Broughton
WHAT IS YOUR NAME?
Charles R. Brown
IMAGINATION AND RELIGION
S. Parkes Cadman
THE SELF-INTERPRETATION OF
JESUS
Wm. Owen Carver
HOME FOLKS
Clovis G. Chappell
PEN-PORTRAITS OF THE
PROPHETS
Bernard C. Clausen
RELIGION IN THE HEART
William Chalmers Covert
AFTER DEATH—WHAT THEN?
William Evans
JESUS IN THE EXPERIENCE
OF MEN
T. R. Glover
THE JESUS OF HISTORY
T. R. Glover
GREATHEART OF THE BOWERY
Leaves from Life-Story
John G. Hallimond
HOPE VICTORIA AT THE HELM
George Ezra Huntley
PUTTING ON IMMORTALITY
Clarence Edward Macartney
THE DISCOVERY OF JOHN DUMOS
William Dudley Nowlin
THE MEANING OF GOD
Harris Franklin Rall

Group of \$1.25 Books

IN THE FORM OF A SERVANT
Frank H. Ballard
THE SINGERS OF JUDAH'S HILLS
Charles Arthur Boyd
THE GOLDEN PARABLE
David James Burrell
THE CHRISTIAN OPTIMIST
James Colville
OUR FATHER
Anthony C. Deane
THE GOLD DOLLAR
Joseph M. Duff
THE RELIGION OF UNDER-
GRADUATES
Cyril Harris
THE RELIGION OF THE
PRESIDENTS
Elmer Ellsworth Helms
FOLLOWERS OF THE WAY
Robert Chisolm Horn
THE GUESTS OF GOD
George Jackson
THE MINISTER AND HIS OWN
SOUL
Thomas Hamilton Lewis
THERE IS NO DEATH
Robert J. Macalpine
ON THE DOCTRINES OF GRACE
A. S. Pettie

bed. Gonzalis was a clerk and Mr. Rogers was my uncle by marriage. They were arrested and I got to go home. They were each fined the next day \$10.00. I did not appear at the court. They were all indicted at the next term of court for assault and battery with intent to kill. The foreman of the grand jury was a whiskey man and he failed to sign the true bill and it was thrown out of court. Mr. Crosby was in Florida, a negro witness was in the asylum, and the next grand jury indicted for assault and battery. Capt.

Group of \$1.00 Books

THE LOCAL CHURCH
F. A. Agar
OUTLOOKS ON GOD
Wilbert C. Blakeman
OUR CHILDREN
Catherine Booth-Clibborn
THE PORTRAITS OF JESUS
CHRIST IN THE NEW
TESTAMENT
Henry Sloane Coffin
THE RESURRECTION OF JESUS
W. T. Conner
EMPTY CHURCHES
Charles J. Galpin
FIVE LAWS THAT GOVERN
PRAYER
S. D. Gordon
CHURCH MUSIC
Sir W. H. Hadow
THE CHRIST OF THE INDIAN
ROAD
E. Stanley Jones
EVERLASTING SALVATION
Charles Forbes Taylor

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North
NASHVILLE, TENNESSEE

Hardy was their attorney, and as only one hit me he got the district attorney to let one plead guilty and nol prossed as to the other two, the judge fined him \$75.00. I said I was going to close up the saloons as soon as I could, but they did the work for me. The doctors, ex-sheriff and other good men that had been signing petitions refused, saying if I sign that I would be endorsing your attempted assassination of Patton, and the petition died a-bornin'. Men came to me saying we will take our guns and protect you. I told them we did not use guns, but prayers; all I wanted was their moral support. The next petitioner failed to get a majority, so they went out of business as their licenses expired, moved to Meridian and opened up there, and when Meridian went dry they, I have been told, some run a blind tiger. Lauderdale County voted wet, but they could not get up a petition in Meridian. The church members could not afford to have their names published as petitioners.

We then got Clarke County dry by statutory enactment. I was at Quitman on a first Monday sending out petitions for signatures for the legislature and they told me you need not do that for Mr. Legislator-elect was down in the drug store throwing them all up; but he got more votes for the bill than any law that was enacted for any other county and brought a copy of it back to me with the seal on it. I have written this to give my appeal to you to all vote and require the candidate to be able to stand my requirements. I told them I had God on my side and they had the devil and if the Lord was stronger than the devil we would win. Constitutional prohibition was my goal and I had faith in God.

Now the traffic is outlawed, placed under ban, made vicious, the saloon is a thing of the past, temptation removed, made as easy to do right and as hard to do wrong as possible for the law to make it. The federal government is no longer

(Continued on page 12)

Sunday School Department

SUNDAY SCHOOL LESSON

July 25, 1926

R. A. Venable

The Passover, Exodus 12:1,2, 21-28

In our last lesson we had Moses urging his incompetency to carry out the mission to which the Lord had called him. To lead Israel out of Egyptian bondage, to him, seemed an impossible task. God's promise of his presence with him, assuring him of the success which would crown his efforts, Moses left Midian and returned to Egypt to enter upon the work to which God had called him.

The struggle with Pharaoh began when Moses and his brother, Aaron, demanded of the king that the children of Israel be permitted to go three days journey into the wilderness to hold a feast to their God "lest he fall upon us with pestilence, or with the sword". (Ex. 5:2-3.) This permission they demanded in the name of Jehovah. Pharaoh treated the demand with contempt, and scornfully said, "Who is Jehovah? I know not Jehovah, neither will I let Israel go." In his arrogant indignation he increased the severity of Israel's oppression. The struggle between Pharaoh and Moses and Aaron now began in earnest, and as it was purely a religious war Pharaoh called to his aid all the magicians of his realm. The plagues find the full significance in the fact that they were designed to show the impotency of the gods which the Egyptians trusted with an idolatrous devotion. The first plague showed the vanity of their faith in the River Nile as an object of veneration and worship. "The most remarkable feature of religion of the Egyptians was their idolatrous veneration for animals. The number of animals which they deemed sacred was prodigious. Some of them, such as the frog and the beetle, (flies) became on this occasion the causes of most intense annoyance to them. On other sacred animals the murrain and the boils must have fallen with great severity. It is possible that the Apis or sacred bull of Memphis may have been attacked in the gorgeous temple where he was kept and that his rotten carcass, which must have defied all the art of the embalmer, may have been carried forth with divine honors to the splendid mausoleum in which it was destined to repose. It was announced that these plagues would be an execution of judgment on all the gods of Egypt. Every plague was designed to show the impotency of their gods to protect them, and the futility of their confidence in the power of their gods to protect them against the judgments of Jehovah. The destruction of the first born of the beast of the realm must have fallen with stunning force upon the king and all the people, as they held the

goat, the ram, the cat, the cow and even the frog and the beetle as representatives of deity and objects of reverence and superstitious devotion. The plagues were an assault upon the whole pantheon of Egypt's religion.

Moses and Aaron approached Pharaoh the second time, seeking to persuade him by means of a miracle, but to no avail. The failure of his magicians to cope with the miraculous power of Jehovah as operative through his chosen leaders made him all the more implacable. He hardened his heart and proudly spurned the intercessions of Moses. Impervious to the warnings given him, he invited the wrath of Israel's God. The successive plagues visited upon him and his people did not break his iron purpose, nor soften his heart of stone. His momentary concessions were mere temporary expedients to avoid annoyance, or to gain time. The ten plagues of which the turning of the waters of the Nile into blood was the first, and the slaying of the first born of all the land was the last. This terrible scourge included the first born of Pharaoh and all the Egyptians even to the slave girl at the mill, and the first born of the cattle. There were no exceptions, and no escapes. The Hebrews themselves were included within the circuit of the destroying angel. But Jehovah who sent forth the angel of wrath, smiting with death the first born of every home, and all the people with indescribable anguish, interposed in behalf of Israel to save them from the awful calamity. The nature of this interposition to save Israel is presented as the subject of our reflections today. The Passover became a memorial of God's saving mercy. It found its place in the calendar of Israel's history and its annual observance a test of Israel's faith.

1. "And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you." (Vers. 1-2.) The method of God's communication on this occasion is not given, whether by audible voice or vision or dreams. The special directions for the observance of This First Feast in the religious ritualism of the Israelitish nation, contained in verses 3-20 of this chapter, looked to the future and were not applicable in its inauguration. The month Abib, and later Nisin, corresponding to our March, April, the vernal equinox making the passing of the sun north of the equator. This month was the birth month of the Israelites. Their previous history was henceforth to be regarded as a blank. Their redemption from the hand of the destroying angel was to constitute the first step in real life.

2. Moses and Aaron went forth

from Jehovah's presence with the fullest consciousness of the momentous import of the instructions which they had received. They proceeded with promptness to provide a safe retreat for their people from the impending scourge which was so soon to spread terror, death and unutterable anguish throughout all Egypt. "Then Moses called for all the elders of Israel and said unto them, Draw out, and take you lambs, according to your families and kill the passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts Jehovah will pass over the door, and will not suffer the destroyer to come in unto your house to smite you. And ye shall observe this thing for an ordinance to thee and to thy seed forever. And it shall come to pass when ye are come to the land which Jehovah will give you, according as he has promised, that ye shall keep this service. And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of Jehovah's passover who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bowed their heads and worshiped. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they." (Vers. 21-28.) This simple story calls for little explanation. One might be curious to know how much time was required for the elders of Israel to carry out the instructions given them by Moses, and another might ask why no mention is made of the Feast of unleaven bread in this first observance of the Passover, and still another might be curious to know whether the sacrifice should be regarded as a Sin offering, or a Peace offering. Again intrudes the question whether Moses and the people saw any typical or symbolic lesson in the Passover Feast, which they observed according to Jehovah's command. A careful survey of all the passages found in the Old Testament bearing on the Passover and its ritualistic requirements raises some disturbing questions of sufficient gravity to call for reverent study. It is not important to know how much meaning a modern evangelistic preacher may put into the Passover, but how much meaning did God put into it.

It is interesting to note some of the details entering into the observance of this ordinance.

1. The month on which it was observed was to be the first month of the year.
2. Each family is to select a lamb or kid on the tenth day of the month.
3. Where one family is not sufficient to consume the animal the head of the household is to invite his neighbor, including a sufficient

number to consume the offering.

4. The lamb or kid must be one year old and without blemish.

5. The lamb is to be slain on the fourteenth day of the month at the evening hour.

6. The head of the household is to sprinkle the lintel and door posts of the house with the blood of the animal.

7. The entire carcass of the animal must be roasted, and eaten by the family with unleavened bread and bitter herbs.

8. All the remnants must be burned that night, and no part kept till morning.

9. The participants must eat in haste, girt about for their journey with staff in hand and their feet bound with sandals.

10. No foreigner could partake of this feast except he first be circumcized. In the course of time changes came and accretions gathered about the observance. At first the lamb was slain by the head of the house. It was a domestic ordinance, later on the animal was slain at the central sanctuary by the priest, the blood was sprinkled upon the altar. The Israelites gathered at this central place and ate the body of the animal on the night of the fourteenth of the month, and next morning departed for their homes. It would seem that the Feast of Unleaven bread later became an inseparable part of the Passover feast. It is difficult to decide how much or how little of the Passover Ritual entered into its observance in Egypt when and where it was first instituted. The night of the Passover in Egypt was a night of terror, horrible anguish and death everywhere. Pharaoh himself was smitten with terror. He had defied the Almighty, he had heaped up wrath against wrath and the righteous judgment of God. Now the wrath was upon him. His proud spirit was seized with alarm. The appalling disaster following the wake of the destroying angel well nigh drove him to madness and despair. He rushes from his palace in search of Jehovah and made them "Rise up, get you forth from among my people. Take your flocks and your herds and be gone." There was not a house in all his realm where there was not one dead.

THE AUTHORITY AND POWER OF JESUS CHRIST E. L. Wesson

The special text which I want you to study with me is Matthew 28:18. It reads, "Jesus came to spake unto them, saying, All power is given unto me in heaven and in earth".

This is the Christ-given preface to the last command He gave to His apostles before He ascended to the right hand of the throne of God, there to appear in the presence of God as mediator and intercessor for His people, "Henceforth expecting till His foes be made His footstool".

In the past there has seemingly not been much reason for preaching on this preface text, therefore the great stress has been laid on "The Great Commission", but conditions have changed. Men have become so

he offering.
id must be one
t blemish.
be slain on the
e month at the

he household is
and door posts
he blood of the

case of the ani-
d, and eaten by
nleavened bread

nants must be
and no part kept

nts must eat in
or their journey
and their feet

could partake of
e first be circum-
e of time changes

s gathered about
t first the lamb
ead of the house.

ordinance, later
slain at the cen-
the priest, the

d upon the altar.
ered at this cen-
the body of the

ght of the four-
month, and next
ed for their

seem that the
n bread later be-
le part of the

It is difficult to
or how little of
al entered into its

gypt when and
t instituted. The
ver in Egypt was

horrible anguish
where. Pharaoh
tten with terror.

Almighty, he had
against wrath and
dgment of God.

as upon him. His
seized with alarm.
aster following the

roying angel well
o madness and de-
from his palace in

h and made them
forth from among
e your flocks and

be gone." There
e in all his realm
not one dead.

TY AND POWER S CHRIST Wesson

ct which I want you
e is Matthew 28:18.
came to spake unto
All power is given
en and in earth".

Christ-given preface
mand He gave to
ore He ascended to

of the throne of God,
in the presene of
and intercessor for

enceforth expecting
made His footstool".
there has seemingly

reason for preaching
text, therefore the
s been laid on "The

ion", but conditions
Men have become so

wise in their own conceits that some who call Jesus Lord question the binding authority of Christ's commands, or presume to set them aside, or change them as they desire. This fact requires that we study the statement of the text which says, "All power is given unto me". No command to do a thing, as a religious act or duty, has any binding force in it unless the one who gave the command had Divine authority to command and power to enforce the commands given.

The Greek word translated "power" in this text is *exousia*, and it is rendered *power* sixty-nine times, and is rendered *authority* twenty-nine times. There is another Greek word which is rendered *power* seventy-seven times. As used by our Lord in this text, the word *power* has in it the idea of both *authority* and *power*.

The Standard Dictionary says, "Authority is the right to command and to enforce obedience; the right to act by virtue of office, station or relation"; and it says, "Power is ability to act so as to produce some change or bring about some event".

From these definitions of the two words *power* and *authority* we know that Jesus had to possess both to make His commandments binding on His people. He had authority because of whom He was, the Son of God. Being Divine He had right to command and enforce the commandments He gave, and the Scriptures over and over give instances of His power or ability to do what He willed; heal the sick, cast out devils, raise the dead, rule the elements, making even the winds obey His will. He had both Divine authority and Divine power, and has it still.

We should specially notice in this text that the mighty authority and power which He possessed had been given to Him. In Matthew 11:27, He is quoted as having said, "All things are delivered unto me of my Father". And in John 5:22,23 He is quoted as having said, "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should know the Son, even as they honor the Father".

In making these statements Jesus honored the Father by the special acknowledgment of the fact that His official authority and power to act were conferred upon Him by His Father, and God wants all men to honor the Son as His special law-giver to and head of the church. To disregard the commands of Jesus is to insult God, the Father. This being a fact, it seems that no one who calls Jesus Lord would dare, much less presume, to after, change, set aside, or disobey the commands given by Jesus to His people, unless such an one should be grossly ignorant. But such is not the case today; men, who are considered great, call Him Lord, ask for blessings in His name, and then presume to handle His commands as things which they have a right to change or set aside.

In the command which follows this text, Jesus as Lord said, "Go ye therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost; teaching them to observe all things whatsoever I have commanded you"; and now we have a church which has been called Baptist, which therefore has owned Jesus as Lord and Head of the church, that has presumed to set aside the very thing that Jesus expressly commanded the apostles to do, and to teach others to do.

Now there may be people who honestly believe that baptism is rightly administered in other ways than by immersion. If there are such, they may honestly be baptized some other way and think they are obeying Christ's command. But their honesty will not make their baptism Christian baptism if they are mistaken in their belief. If I do a thing that is not the thing Jesus commanded me to do, all the belief and honesty of my soul can't make my act obedience, according to the letter. But I may be humble, reverent, and trustful, in my spirit though I fail to do what Jesus said because of my misbelief. I may be a Christian in such a case. But for one to claim Jesus as Lord, and acknowledge that He meant immerse when He said baptize, and then presume to set aside what He commanded, or change it to suit the beliefs of men, or in any way treat any of His commandments lightly, or as not necessary, is a presumption too contemptible to be described. One who thus presumes to do sets himself up as wiser than his Lord. Not only that, he charges his Lord with weakness and lack of wisdom in the commands He gave to be kept. Such an insult is worse than honest infidelity. One may be an honest infidel. There are such. But to profess to believe that Jesus is Lord, and "Head of the church", and then presume to change, or set aside His commandments is to throw insult into the face of both the Father and the Son. It dethrones Christ as Lord and puts self in His stead. Such an act, on the part of one who calls Him Lord, stultifies himself and insults Christianity.

Jesus must have had such presumptuous wickedness in mind when He said, "Why call ye me Lord, Lord, and do not the things that I say?" It seems to me that more cutting words could not have been used. To me, the words say to such presumptuous professors, "You treat me as though you thought me a fool by calling me Lord, Lord—with the lips, recognizing my Deity; and then not doing what I say." Can any one with such a big opinion of self, and such contemptible treatment of the one he calls Lord, be a Christian? Presumptuousness is natural to man, but one who really recognizes the authority and power of Jesus Christ, as Lord and Christ, could never, if normal, be presumptuous enough to put his notion above his Lord's word. David prayed, "Keep back thy servant from presumptuous sins, let them not have dominion over me." Can we conceive of more contemptible presumption than for one to presume to know better what to do for the glory of God than He who had all power in heaven and in earth?

The demons of the pit would hard-

ly indulge such presumption. All such presumptuous egotists need to read the text we are studying, and then read the words, "Jesus Christ the same yesterday, and today, and forever". Heb. 13:8.

If He made any mistake whatever He was not Lord, therefore not fit to be "Head of the church"; and those who call Him Lord, Lord, are wasting breath. But if He is Lord and Savior, then those who call Him Lord, and presume to change His requirements, whatever be the reason for making the change, will no doubt find at last that they doubled their damnation by insulting both the Father and the Son.

One, it seems, would naturally conclude, from these special words preceding Christ's last command, that He sought thus to keep all who professed Him as Lord from presumptuously understanding His words. His Deity, His Lordship, His authority and power, must be recognized all down the ages: "For He is Lord of all". I had rather go into His presence as a heathen, who never heard His name; or as an honest infidel, who did not believe in His Deity, than to meet Him as one who called Him Lord, and contemptably presumed to be competent to change His requirements, or His commands.

It seems from the reports of the Northern Convention of Baptists, that at its last meeting the convention by vote endorsed, in a way, the action of a church which recently presumed to change the plain requirement of their Lord in His last great command. What next? Look to it, Baptists! lest you brand yourselves as worshipers of the beast.

BAPTIST BIBLE INSTITUTE New Orleans, La. STATEMENT JUNE, 1926

Receipts	
Alabama	65.10
Arkansas	
District of Columbia	
Florida	95.07
Georgia	
Illinois	
Kentucky	666.08
Louisiana	104.19
Maryland	
Mississippi	82.70
Missouri	
New Mexico	
North Carolina	
Oklahoma	65.11
South Carolina	181.88
Tennessee	300.00
Texas	
Virginia	163.84
	1,723.97
Less Chg. Back	
from Miss.	197.81
Less Chg. Back	
from Va.	636.41
	834.22

Net received on 1926 Program	889.75
75 Million Campaign from South Carolina	2,263.20
Special Westlake Ch., La.	100.00
School Fees (Net)	1,077.74
	4,330.69

Disbursements	
Salaries	4,024.17
Ptg. and Adv.	105.15
Printing Catalog	975.78
General Expense	287.92
Repairs and Upkeep	39.07
Fur. and Equip.	64.00
Trav. Expense	52.10
Library	24.73
Infirmary	2.79
	5,675.71

Disbursements in excess of Receipts 1,345.02

Respectfully,
N. T. Tull, Business Manager.
To Board of Trustees
Baptist Bible Institute.

Note—The amounts charged back from Mississippi and Virginia were errors in telegraphic advices to the Education Board at the close of April. This made our check from the Education Board for May receipts on the 1926 Program very small. This was overcome somewhat by the nice amount on the 75 Million Campaign from South Carolina.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training and the development of his mind, body and character depends on you, his parents. It is a grave responsibility and you should meet the issue squarely.

As every boy looks back over his past training he can point to some one man who largely dominated his formative period and impressed his personality for good upon him. To thousands of boys Robt. K. Morgan is this dominating personality. He has been training boys for thirty years. He knows boys and loves them. He knows their problems and can guide them aright.

He has a strong faculty composed of high-class Christian teachers. A postal card to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring you a catalog and full information about the school.

Southern Baptist Theological Seminary

Louisville, Ky.

E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound Christian thinkers, evangelical and missionary message for whole world, twelve distinct schools. An midst of numerous student-served churches, at center of nation's population.

COMPLETELY NEW SUBURBAN HOME

Tent Bible Conference Evangelism

Ever since I have been in Evangelistic work I have felt a deep sense of a great gap in our work that no one is filling. In every community and especially in the large towns and cities there is a large class of people whom the churches are not reaching with the Gospel. They won't go to church. You can't get them there. The seventh day adventist, Holiness and others are coming in with tents and putting on extended campaigns! These people will go to tents. They do go. They go in large numbers. This matter has been on my heart for three years. I have secured a tent and equipped it for use. I have arranged to do a peculiar, and I believe a greatly needed work. Go to a community or city and put up the tent. Put on a good and intensive advertising campaign. Having the endorsement and backing of the pastor or pastors; they giving way their night services both Sundays and through the week—but holding their own eleven o'clock Sunday services I will do the following things:

1. Put on a morning and afternoon teaching hour at which time I will teach the Word of God. And get a clear and sensible conception of the word of God in the minds of the people.
2. Put on a high tide Evangelistic service at night. At this time provide a musical program and other attractions that will draw the people to the tent. Preach the plan of salvation to them—rivet the facts of the Gospel in their minds.
3. Put on a well organized and systematic distribution of Testaments and tracts and other good books. I have connections with publishers that are unusual which enables me to get all the tracts on salvation and service and other subjects and also all the New Testaments for free distribution that I can use. If any pastor or community is interested in a campaign like this write me at Shaw, Miss.

A. D. MUSE.

(Continued from page 9)

a partner in the iniquitous business. It now becomes the duty of every right thinking man to be a total abstainer, not patronize the illicit seller of the outlawed traffic. But give your moral support to the officers, inform them of any one violating the law. Give financial aid to the Woman's Christian Temperance Union that they may organize unions in every town, also to the Anti-Saloon League that speakers from both may build up sentiment with the rising generation for law observance, enforcement and maintenance of the prohibition law as well as all laws.

—W. H. Patton.

CONCERNING THE HISTORY OF UNION ASSOCIATION

Since the death of Brother S. P. Morris many of those who had sent to him their old family records and other historic documents, or photographs of their loved ones, from which cuts were to be made for the history, have been wondering what has become of them. Others who are interested in this work have been wondering whether it would be completed.

While at the State Convention Mrs. Morris requested the writer to take up this unfinished work of her husband and complete it. Though realizing I could never do it quite so well as he would have done, had he remained with us a little longer, I promised to do my best by it. She later shipped to me all the material he had collected, and they are now in my possession.

NOTE THIS. I have in the collection the cuts of about forty old ministers, laymen, and women of Union Association, and twenty of these have no mark or name on them. These people doubtless lived and labored in these parts before the Civil War. No doubt but their names are familiar to all of us, but I have been unable to identify fif-

teen of these cuts. Therefore I make

THIS REQUEST: Let every one of you who has sent a photograph to Bro. Morris, whether he returned it to you or not, please write me about it. I will send you a print from all the cuts I have and let you identify your own friend. Unless you co-operate with me in this, I will not be able to identify many of them and will be compelled to leave their pictures out of the book.

Now as to when the book will be completed. I hope to have the manuscript ready for the publishers in the early fall. While Bro. Morris had gathered a great deal of material, his notes are meaningless to me. I am therefore having to do all the research work over again. I have delivered on an average more than one sermon or address a day since beginning this work, and my schedule is as heavy for the next several weeks, but I have the work

Provide Education Expenses

A man cannot leave a better legacy to the world than a well educated family.

—Thomas Scott.

A Savings Account opened here today and constantly added to will insure educational advantages for your children.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

about half finished.

If any of you possess or know the whereabouts of any minute or record of any church of this Association from 1820-1845, please let me have same. In 1845 the Union Association included all the churches in the territory bounded by Natchez, Vicksburg, Yazoo City, Jackson, and Bogie Chitto.

Sincerely,

—G. C. Hodge.

Visitor—"And how old is your baby, dear?"

Small Sister—"He isn't old at all. He's a this year's model."

FORT WORTH, TEXAS

Because of so many inquiries officials of First Baptist Church are giving out the statement that the killing of one D. E. Chipps Saturday afternoon by pastor of First Baptist Church was a case of absolute self defense and that unfortunate victim had made many threats against life of pastor and phoned thirty minutes before coming to pastor's office: "We are coming to kill you." And used profane language. Many witnesses testified that aggressor said in their presence as he came to church what his intentions were against pastor.

Chipps bolted into pastor's office without knocking and began to curse the pastor for sermon of previous Sunday which the pastor preached on "Six Members of First Baptist Church Fired by L. B. Haughey, Romap Catholic Manager of Meacham Dry Goods Company."

The pastor had nothing life but to defend himself. Church as never before standing solidly behind pastor. Both church and pastor are deeply chastened and waiting on God in this dark hour. Pastor met all engagements Sunday and preached on text Romans 8:28.

—J. J. Mickle.

OLD SORES

Bulls, cuts, and burns healed. Quick relief, aching stopped and soothed, poison avoided with
GRAY'S OINTMENT
At all Drug Stores. For sample write
W. F. Gray & Co., 708 Gray Building, Nashville, Tenn.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

Are you being bored to death?

MOSQUITO torture is quickly ended if you keep a can of Flit handy.

Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

Kills All Household Insects

Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills *all* the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

STANDARD OIL CO. (NEW JERSEY)

FLIT

DESTROYS

Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

East Mississippi Department

By R. L. Breland

Elam Mourns

In one week the Baptist Church of Elam, Yalobusha County, was called to give up two of its good members, Sister J. H. Spier on July the 4th, and Brother J. M. Goodwin on July the 9th. The church has lost other good members this year, among whom were Brethren Henry P. Pate and James Tierce and Sisters Lee Jones and Monroe Wright. So the good old church has suffered great loss this year and has just cause to mourn.

While the church mourns it is not in despair, for these all died in the faith and are now doubtless in the presence of the Lord, free from sorrow and pain. These were some of our oldest and best and their going from us will be sorely felt in the life and work of the church, but we rejoice that they left us a goodly heritage in a life well spent and a service to Him well rendered. Long will their influence live in the minds and lives of those left behind and their good example will lead them on to greater things in the work of the Master.

Notices of the death of all these have been made in these columns except that of

Brother J. M. Goodwin

Brother James Madison Goodwin was born in LaFayette County, Mississippi, October 19, 1844. He was married to Miss Sue Pate January 10, 1870. To this union three girls and three boys were born, all still living and are Christian workers. He joined the Elam Baptist Church by baptism in or about the year 1873 and has been a faithful member thereof since. He died July the 9th, 10:30 p. m. He had been in poor health for some months, yet he died rather unexpectedly. He was a faithful worker in the church, a fine Christian character, a perfect gentleman, a splendid husband and father, a fact testified to by the six splendid sons and daughters whom he reared. He will be missed in the church and community. His beloved wife still lives to mourn with the six children the going of this good man. May the Lord comfort them.

Notes and Comments

Rev. E. J. Hill, of Memphis, as-

sisted Pastor B. E. Phillips in his revival at New Hebron last week.

Sister W. W. Hyde, one of the leading members of New Hope Church, near Coffeeville, has been in very poor health for many months. She is now in Memphis for special treatment. May she be healed.

For various reasons the meeting at Oakland, Yalobusha County, was not held the first week in July as contemplated, but it is hoped that it will be held a little later in the season.

The Yalobusha Associational W. M. U. meeting will be held with the Coffeeville Baptist Church some time in August. The exact date will be given out later. Some of the state workers will likely be with us.

Justice should be meted out to all just alike, rich and poor, great and small. Last week a poor old negro was fined for plowing on Sunday while some merchants and shop keepers go right on selling goods, cold drinks, fruit, tobacco, gasoline and oil and other things in the very face of the law. This is not right. The negro should have been punished and so should these others be punished. Let us do right.

GREAT TABERNACLE NOW ON IN BERNICE, LA.

The Bernice saints are in the midst of a great religious campaign. The preaching is being done by Rev. E. E. Huntsberry, and Byron B. Cox is directing the music. At this writing this bids fair to be the greatest meeting in the history of this place. Great crowds are attending the services, and much interest is being manifested. This meeting will close July 25. The party then goes to Waynesboro, Miss., for a campaign.

—S. W. Sproles, Pastor.

1926

Starke's University School Military Day and Home School for Boys.

Brand new schoolhouse. Teachers live with pupils. Modern steam-heated dormitories. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Bible read daily at opening exercises. Cigarettes, tobacco, and hazing prohibited. \$15,000.00 in scholarships won by former pupils. Four \$100.00 scholarships available. Graduates admitted to college without examination.

Athletics Held Subordinate to Books J. M. Starke : : Montgomery, Ala.

Blue Mountain College

Highest elevation in the state. Offers exceptional advantages in many lines. Graduates of Accredited High Schools are admitted to our Freshman Class. The college has long been noted for its superior faculty, but for the coming session it is probably the best in its history. Send check for twelve dollars to engage a room in self-help or regular boarding department. Reservations are now much ahead of this time last year. Send for a new catalogue.

Lawrence T. Lowrey, President, Blue Mountain, Mississippi.

A politician in making a speech commented on the ease with which it was possible to be misunderstood. On one occasion, when a small boy, he said he had been whipped for telling the absolute truth. "Well, it cured you, all right," came the emphatic comment from the back of the hall.

The house-visiting parson sometimes gets unexpected rebuffs. A zealous curate, doing his rounds in a large Eastern city, had his knock

answered by a little girl of six or eight, who slammed the door in his face with the remark, "Mother is suited with a clergyman, thank you!"—The Outlook.

On July 10th, 10:45 P. M., the marriage of Miss Kate Durham Polk to Mr. Claude Morgan, quietly took place in the home of Miss Polk in Alto, La. Both were students in Mississippi College during the session of 1925-26. Mr. Morgan is now a graduate of Mississippi College and his young bride will graduate from the same institution in 1927. The young couple extends greetings to their college friends.

Near Clinton: Modern Home Well Equipped, For Rent One mile of Clinton. Land available also if desired. Write to Dr. R. W. Hall, Clinton or Lamar Life Bldg., Jackson, Miss.

HOMES IN BLUE MOUNTAIN

There is no sweeter, safer place on earth for a home than Blue Mountain, Miss.—no moving picture show; no pool room; no bootlegging; the noted Blue Mountain College for girls; Mississippi Heights Academy (there is none better) for boys; pure mountain air; pure mountain water; good churches and pastors.

With a home in Blue Mountain, one can support his family there cheaper than boarding his children at college.

I have thirty building lots for sale, five to forty acres in each; terms, one-fourth cash, balance to suit purchaser, 6 per cent on deferred payments, provided purchaser builds on the land within twelve months; also seven room house, with water works, bath, and toilet, barns and five acres; also four room house and barn and twenty acres; also two room house and twenty acres.

Address: T. T. MARTIN Blue Mountain, Mississippi

WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.

SPURLOCK-NEAL CO., NASHVILLE, TENN.

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville S. C. "Textile Center of the South"

Picture Hanging Made Easy

Beautifully every room without marring wall paper

Moore Push-Pins

Glass Heads—Steel Points

Hang up heavy framed pictures with

Moore Push-less Hangers

"The Hanger with the Twist"

10c pkts. Everywhere

Moore Push-Pin Co., Phila., Pa.

Mississippi Baptist Hospital

CORNER N. STATE & MANSHIP

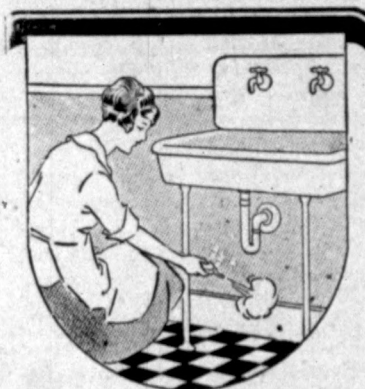
PHONE 4050

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING MISS JULIA DAINWOOD, SUPERINTENDENT



Get Rid of Roaches

They crawl up water pipes and through cracks—but you can stop them forever. Bee Brand Insect Powder will kill every one. Sprinkle or blow it into every



crack— all around your kitchen and pantry. It's harmless to mankind, domestic animals, birds and pets of all kinds, but death to roaches.

It also kills Ants, Fleas, Flies, Mosquitoes, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c. If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCormick & Co. Baltimore, Md.



July 22, 1926
pastor's office
began to curse
on of previous
astor preached
First Baptist
B. Haughey,
ager of Meach-
any."
othing life but
Church as never
dly behind pas-
and pastor are
nd waiting on
ur. Pastor met
Sunday and
mans 8:28.
—J. J. Mickle.
ORES
Quick relief, aching
son avoided with
TMENT
For sample write
Building, Nashville, Tenn.
d Sunday
urniture
ial Catalogue
n Desk Co.
, N. C.
© 1926 S. O. Co. (N. J.)
death?
you keep
tes of dis-
lean, safe
It searches
breed, and
garments.
Extensive
most delicate
ert entomol-
d. Flit has
insects—and
rywhere.
(SEY)
FLIT
DESTROYS
Flies
Mosquitoes
Mites
and Bugs
ow can with the
ck band"

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

Moses had a task to free the Israelites from the Pharaoh of Egypt. But there was a MASTER who held them in a tighter bondage than the Pharaoh—the bondage of their own lusts.

THE MASTER said "A man's enemy shall be his own house".

Israel found it so. Read the story of the 40 years in the wilderness, and you will see how hard it was on the leader Moses. It took this great teacher only a few weeks to free his students from Egypt, but it took him 40 years to free them from THEMSELVES.

You will be impressed as you read this story of how closely connected is the appetite and disease. These "children" were constantly looking back, longing for the flesh-pots of Egypt. They went so far as to say they would rather die eating from the flesh-pots of Egypt, than live on the natural food the Lord was giving them.

Turn. Take your Bible and read the story of KIBROTHATTAVAH. You will find it in NUMBERS 11:31-35. Here is a monument to man's lust for DENATURED FOOD. When as a boy I read this story I was impressed that God lets us CHOOSE our food, and suffer the consequences of a bad choice. He told these "children" what to eat, and how to get it. But they were NOT satisfied with the "simple life". They longed for FLESH—even the flesh-pots of Egypt, and God sent a wind to bring the FLESH, and let them have their DESIRES, of course. He always does this. This is the LAW OF LIFE. He always punishes for the INDULGENCE of LUST.

So, here in your BIBLE is a PLACE named "GRAVES OF LUST", a monument to man's mistakes in choosing his food. It is an impressive story. It is a PECULIAR WORD—KIEROTHATTA-AVAH. But there are many just such GRAVES today. God's plan of health is a beautiful and simple plan. How easy it was to get that MANNA. How they had to WORK NIGHT and day to get these QUAILS. How good and sweet and healthful was that MANNA. How bitter the fruits of the flesh.

Beginning with the very first chapter THE BIBLE points a SIMPLE, OPEN, CLEAR way to HEALTH through right living. Every great SANATORIUM today is following in the path marked out by this book—getting back to God's way—the way of simplicity.

OUR ORPHANAGE

Do not think that our children at the Orphanage are only clothed and fed. Special attention is given to the HEAD, HAND and HEART. Their spiritual and mental training is the very best. Every effort is put forth to make well rounded characters. They have their sewing rooms in the different buildings and besides their regular patching and darning, the girls learn to make

their own dresses. The girls have their basketball, their swings and play shed. The little boys have their trapeze and the big boys are working on the farm, under the able direction of Mr. Ernest Flowers. The work in the Home is well planned and divided up so it does not work a hardship on any one. The girls in the kitchen, dining room, pantry, etc., are changed week by week.

Dr. Carter's talks in the dining room are most inspirational, especially the one this morning; there was hardly a dry eye. One of our big girls, Annie Lee Patterson, who has been here twelve years, is leaving for Newton, to go in training as a nurse. His words were touching and beautiful as he told her how much depended on her making good, as she would open or shut the door for others in the Orphanage. All along the years she had been here, she was being trained for this day, when she would go out and face the problems of life, and now it was up to her, whether she would stand or fall.

As Washington was the father of our country, just so Dr. Carter is the father of every boy and girl here in the Home. He cares for and tenderly loves each one, and they love him. Fortunate indeed are we to have Dr. and Mrs. Carter at the head of this institution, but their work for the past twenty-two years speaks for itself.

—Mrs. S. L. Morris.

STONEWALL MEETING

Our meeting began June 27 and ran through July 7. Our preacher was Rev. W. R. Cooper of Blue Mountain, and singer, Mr. Will Privett of Stonewall. These brethren have few equals in preaching and singing the Gospel. The presence of the Lord was felt at each service and the visible results were 16 additions, and the church greatly revived.

With a meeting like this the pastor is encouraged to press on in the service of the Lord, fully persuaded to believe that the Gospel of Christ is the world's greatest need.

—E. C. Hendrick.

CHURCH BUILT OF GRINDSTONES

One of the interesting sights of the Tacony section of Philadelphia, which lies along the Delaware in the northeastern outskirts of the city, is its famous "Grindstone Church". It is so called because it was built from grindstones worn out in making saws at the plant of Henry Disston & Sons, Inc., which covers 65 acres of Delaware River frontage a few blocks from the church.

This church, The Tacony Baptist Church, includes in its congregation many of the 3,600 workers in the Disston plant and their families. It was natural then when the building was erected a few years ago that the idea of utilizing some of the thousands of grindstones that lay piled on the grounds of the big saw works should suggest itself. Already several thousands of these grindstones had been used in build-

ing a wall several blocks long that partly encloses the Disston plant and in building a retaining wall along the Delaware River side of the works.

More than 2,500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the church walls and no one who saw this handsome place of worship today, could possibly suspect that it had been built from stones that originally were used in grinding saws and tools to be sold around the world.

CENTERVILLE

We have just closed our meeting at Centerville, Miss. Our meeting came to a climax to a series of happenings that left the people happy and thankful. We had a debt paying campaign, and freed the church from any indebtedness two weeks before the meeting. Plans are on foot to add to our present building or to erect a new building in the near future. This is badly needed at Centerville. Being free from debt set us free to begin this work. Already we are receiving free will offerings above any pledge for our building program.

Our meeting was marked by seven additions, one for baptism. Since October 1st we have had 29 additions, 5 for baptism. The pastor did his own preaching, and Mr. Tom Doty led the singing. The people were very faithful in attending. This lasted from June 25th to July 2nd.

The following week we came to Norwood, La., for eight days. The pastor did his preaching here, with Mr. Doty leading the singing. At Norwood we had 15 additions, ten for baptism. The church was revived.

Fraternally yours,

—Norman L. Roberts.

BURNS MEETING

Our meeting at Burns on fourth Sunday in June closed following Friday. Brother W. L. Meadows came to us Sunday night and did the rest of the preaching. His sermons were enjoyed by all who heard him. He stays by the word of God. We are proud of him, one of our home boys. He is doing a great work in a great way. The church invited him back for another year. The singing was led by my son, R. Y. Moulder, and meant much to the meeting.

Some of our greatest hours were in our sunset prayer services. We received five members, three by letter and one for baptism. Hardly anyone at Burns out of the church. The Lord be praised for the blessings.

—D. W. Moulder.

Dr. S. L. Morris will deliver his great lecture at Philadelphia on the night of the fourth Sunday. Let the readers of the Record in these communities take notice and advise others about these dates. Great audiences have been greeting Brother Morris everywhere and any one failing to hear this address will miss something worthwhile.

IN MEMORIAM

Mrs. Lucy Eaton

In the early morning of Friday, June 4th, the gentle spirit of Mrs. Lucy Eaton slipped quietly away from its earthly tabernacle to mansions of bliss above. She went from the home of her daughter, Mrs. Ed Edmondson, of Hattiesburg, Miss., with whom she was staying on account of failing health. She left to mourn her loss, Mrs. Edmondson, her only surviving child, with her husband and three children, two half brothers, John and Dick Hutchins, and a step son, Walter Eaton, and other near relatives, with a multitude of friends. She was 73 years old the first day of last June and had spent most of her life in her splendid country home, which gave name to the community so widely known as "Eatonville". She was long identified with Providence Church, where she was loved by the membership with a beautiful devotion.

Her simple faith in the religion of her Lord and Saviour Jesus Christ, her meek and quiet spirit, her good will, and kind deeds to others, her generous support of the Lord's work, her womanly dignity, made her a blessing to all who knew her. She came about as near being an ideal woman as could be found and should be remembered as an example to the rising generation. She rests from her labors and her works do follow her.

The funeral services were held in the house of her daughter, conducted by her pastor, aided by Bro. J. E. Wills, in the presence of a vast gathering of people and a wonderful profusion of floral offerings. Following the services the body was carried back to the family cemetery and laid to rest along with the other loved ones to await the resurrection morning. The pastor is deprived of a loyal, sympathetic friend. May the blessed hope of a sweet reunion soothe our sorrowing, for we shall meet again to part no more.

Her friend and pastor,

—J. P. Williams.

Another Watchman Fallen

On June 28th, 1926, Rev. V. McNeese fell asleep and went to his reward. He was 68 years old and was first married to Miss Nealy Craft; to them were born four children, three boys and one girl. After his wife's death he was married to Miss Mary Conklin. He joined the Baptist Church at High Hill, in 1880. He was licensed and ordained to preach some 30 years ago. His education was limited and he preached to weak churches. He loved the Lord and his Bible. He told me just before he died he was anxious to go home.

He was buried at Center Hill Church. I was assisted in the services by Revs. W. L. Meadows, J. E. Cranford, N. L. Carlisle, N. B. Bradford, J. M. Allen. May the Lord comfort the companion and children.

—D. W. Moulder.

RIAM

Eaton

ing of Friday, spirit of Mrs. quietly away racle to man- She went from ghter, Mrs. Ed iesburg, Miss., staying on ac- h. She left to s. Edmondson, child, with her ildren, two half Dick Hutchins, ter Eaton, and with a multi- ewas 73 years last June and her life in her me, which gave nity so widely le". She was th Providence as loved by the beautiful devo-

in the religion Saviour Jesus nd quiet spirit, kind deeds to support of the omanly dignity, to all who knew at as near being could be found mbered as an ex- generation. She s and her works

ces were held in ughter, conduct- aided by Bro. J. esence of a vast e and a wonder- floral offerings. ces the body was family cemetery ng with the oth- wait the resurrec- e pastor is de- al, sympathetic blessed hope of a e our sorrowing, again to part no

pastor, J. P. Williams.

chman Fallen

1926, Rev. V. Mc- and went to his 68 years old and l to Miss Nealy re bron four chil- nd one girl. After e was married to in. He joined the at High Hill, in nsed and ordained 0 years ago. His limited and he ak churches. He nd his Bible. He re he died he was me.

d at Center Hill assisted in the serv- L. Meadows, J. L. Carlisle, N. B. Allen. May the ne companion and -D. W. Moulder.

A Tribute to Mrs. Lou Ella Ramsey

Mrs. Lou Ella Biggs Ramsey was born near Crystal Springs. She was the daughter of Mr. and Mrs. William Biggs, and the wife of the late Dr. J. W. Ramsey. She leaves one son, Karl Ramsey of Birmingham, a great number of kinfolk, and a host of friends to mourn her going.

Mrs. Ramsey in her girlhood and young womanhood was noted for her studious and industrious habits, which resulted in her acquiring, under adverse conditions, a good education.

She spent a number of years teaching in the public schools, during which time she was a great inspiration to her pupils, leading many of them into lives of Christian service and usefulness.

As a wife she was a true help-mate, not only making a Christian home for her loved ones, but by her influence helping greatly her husband in his life work as a physician.

For several years she was engaged in child welfare work in New Orleans, La., and in this great, wicked, suffering city, touched the lives of many poor mothers, and brought great blessings to many poor children.

Mrs. Ramsey's generosity was a wonder to all who knew her. She was not only a large giver to the work of her church, but spent much of her income in assisting boys and girls to go to school.

She was always ready to help in a financial way any children she found in need, when they could not be assisted by The Home Finding Society, which she so ably represented.

She had a wonderful vision for Kingdom extension, and was interested in every phase of our denominational work and progress.

After doing such a splendid work in New Orleans, Mrs. Ramsey answered a call to do the same kind of work in Mississippi, and for the last six years she has been associated with Dr. Sutton, as fixed representative of The Children's Home Finding Society.

Sister Ramsey died in the prime of life, just at a time when it seemed shewas needed most. Her loss looks like it is irreparable, and we wonder why she was taken, but God knows best and "Some day we will understand".

How we will miss her, but her deeds of love and kindness to those in need, and to her comrades in service will live on to bless as long as memory holds.

She is not dead, but has been transferred from the land of service to the realm of unending life. Our eyes have never yet seen what she now beholds. Our ears have never heard what now she hears, and our hearts have never felt the joy she no whas. For we believe she has gone to the City of God, where the streets are of gold, and the gates are of pearl, where God shall wipe away all tears, where she enters into her inheritance, as an heir of God and a joint heir of the Lord Jesus. Faithful hands and loving hearts will carry on the noble work

she has left, for God removes the workers, but He carries on the work to its completion. So we will carry on till the day is done, while her deeds of love will stand as a monument of faithfulness to encourage us.

Some happy day all of the loved ones can stand with her in the presence of our Redeemer and King, washed white in the blood of the Lamb.

When Mrs. Ramsey was found dead in the hotel at Bude, she was at the bed side in the attitude of prayer, holding her Bible, which she always delighted to read, in her hand. What a beautiful memory for the comfort of the sorrowing ones.

The funeral service was held in the Baptist Church at Crystal Springs, Miss., conducted by her pastor, J. P. Harrington, assisted by Dr. Sutton and Brother Ferguson, after which the body was laid to rest in the Crystal Springs Cemetery, beneath the beautiful flowers which were given as tokens of love and sympathy.

Fraternally, —J. P. Harrington.

The Passing of Julius Collins

It was a sad message last Saturday night when a long distance call over the telephone said that Brother Julius Collins is dead at the New Albany Hospital. He had sung for me in a two weeks meeting at Tate Street Church at Corinth. He died from an operation for appendicitis which had been performed just a little more than 48 hours before.

He was one of the best and most consecrated gospel singers I ever knew. He was humble, deeply consecrated, and very spiritual. It was almost like the going of an own brother in the flesh when it became my duty as his pastor at Ecru to conduct the funeral. One of the largest crowds ever in attendance at a funeral at Ecdy Baptist Church came when it was known that at 4 P. M. we were to bury Prof. J. H. Collins, as he was commonly known. He had taught music and sung in revivals for nearly twenty years, and had many true friends. A rich reward awaited him in the heavenly land.

His pastor, —C. S. Wales.

GOVERNOR SMITH KNELT TO THE PAPAL LEGATE
By Geo. W. McDaniel

An instance in which officials have gone afieid from their proper place, done despite to American ideals, and presented a spectacle which astounded millions is the un-American deference shown the Roman cardinals on their visit to the Eucharistic Congress. It must be understood that the eight cardinals were due the courtesy shown distinguished visitors—no more and no less. It was natural that Roman Catholics should rejoice in their presence and none should begrudge them their joy. To my mind Roman Catholic doctrines are saturated with superstition. To specify: I think that the pope is a man of like

passions as ourselves and the doctrine of papal infallibility is absurd; that his claim to be Peter's successor and his assertion of temporal power are unwarranted; that the teaching that all marriages not performed by priestly authority are adulterous is monstrous; that the doctrine of no salvation for the unbaptized and no salvation outside of their fold is the height of dogmatic conceit.

Notwithstanding all this, I would resist any infringement upon the civil rights of Roman Catholics to their convictions unless and until those convictions lead them to infringe upon the convictions of others and to violate the principles upon which this government was founded. Such infringement and violation have occurred recently in New York City and it behooves all lovers of truth and freedom to be aware.

What occurred? In brief this: A red procession paraded the main thoroughfare of New York—red hats, red robes and red automobiles. Policemen lined the thoroughfare for hours: "not to preserve order—for there were no throngs—not to show honor to the head of this sovereign nation or any other" but to demonstrate the devotion of a Roman Catholic Governor and a Roman Catholic Mayor to the Papacy. The Papal Legate rode in a red car which displayed a flag—not the Stars and Stripes—but the yellow and white colors of the Pope. On an American street the cardinal displayed no other flag than that of the "Supreme Pontiff."

At the seat of the city government the American and Papal flags were intertwined beneath a canopy and above the "great throne in the Aldermanic Chamber"; John Cardinal Bonzano was escorted to that throne and seated there. Governor Smith stood on one side of "your Eminence" and Mayor Walker stood on the other side. Governor Smith, when presented to the cardinal, who was the personal representative of the Pope with the title, "Papal Legate", knelt and kissed the ring and Mayor Walker in turn knelt and kissed the cardinal's ring. All of this in a country dedicated to the principle of the separation of Church and State!

A flag symbolizes sovereignty. The intertwining of the two flags in New York City symbolized that Rome and the City government of New York are one. They were candid to admit as a fact what many had suspected.

The gospels relate that when John and James asked for the seats of honor beside the Savior the Master rebuked them. Behold the Aldermanic Chamber in New York City! A Roman Catholic cardinal is on the throne which the apostles thought Jesus would occupy. He is also on the throne of temporal power which Jesus never claimed. He has in himself the position and power of Christ and Caesar. And now the temporal power of the Papacy has been restored, momentarily and symbolically, not in Italy, not in Austria, not in Spain, but in the United States of America.

Jesus said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's". The Governor and the Mayor of New York rendered unto a foreign priest the things that belong separately and exclusively to Caesar and to God.

If John Cardinal Bonzano represented religion, then Governor Smith and Mayor Walker elevated the Papal Legate to a throne which none but Jesus has the right to occupy and took for themselves the places refused to John and James and which none but God could give. If John Cardinal Bonzano represented civil power, then Governor Smith and Mayor Walker elevated the Papal Legate to a throne not even granted to Americans whom Americans by ballot have chosen, and honored him in a more obsequious manner than any American official has known. In either event the scene in New York was an offense to true Americanism.

Suppose Governor Smith were President. He would like to be. There has been a movement for several years to nominate him for the presidency. Suppose that while true Americans slept he were elected President. This welcome to the cardinals would then be in Washington. Judging by his acts in New York City the Papal Legate would be escorted to the Senate Chamber and elevated to the seat of the President of the Senate, while the President of this Republic took a subordinate place and knelt as in worship to the representative of a foreign power. Do not think this is an exaggeration. It would follow logically what occurred in New York. May Almighty God forbid it!

The Papal Legate accepted the homage of the Governor and Mayor and appeared pleased. How unlike the apostles of Christ! The wonder-struck people in Jerusalem ran together to Peter and John in Solomon's portico after the lame man was healed. Peter spoke: "Why look ye so intently on us as though by our own power or godliness we made him to walk." There and then Peter ascribed all glory to God and turned the thoughts of the people from himself to Christ (Acts 3:11-13). Peter said of himself: "I am a fellow elder" (I Peter 5:1), of no higher rank than other elders." He issued no encyclical: he "exhorted." He names no successor to an apostle: the one hundred and twenty chose Matthias in a prayerful and democratic procedure, (Acts 1:15-26). The twelve apostles did not appoint deacons. They called the attention of the disciples to the need for deacons and asked the Church to select them. Six verses (Acts 6:1-6) contain five unmistakable references to the whole congregation of believers and demonstrate conclusively that the government of the Church was autonomous.

John Cardinal Bonzano's attitude was in striking contrast to that of Paul and Barnabas on a memorable occasion. The enthusiastic Lycaonians sought to pay homage to Paul and Barnabas. The apostles were sorely displeased. They "rent their garments, and leaped forth into the

crowd, crying out, and saying, Sirs, why do ye these things? We also are men of like nature with you." (Acts 14:11-15).

The welcome to the cardinals in New York over, there was coming to the city another guest who had performed an unprecedented feat. Lieut. Commander Byrd had flown over the North Pole. An American citizen, an officer of the United States Navy, his home coming was an event of certainly no less importance to true Americans than the visit of cardinals. The press of Europe and America had heralded him as a hero. New laurels had been won for the Navy and for the United States. His return to his native land was by way of New York. Surely the Governor, who knelt and kissed the ring of a cardinal, will be on hand to greet Lieut. Commander Byrd with a hand shake. But, no, Governor Smith could not be present. He had followed the foreign Prelate to Chicago and delegated a committee to represent him in the welcome to an American hero!

The New York Times published a picture of Governor Smith! "Hailed in Chicago as the next President: Governor Smith, with Mrs. Smith and the Members of His Party, Arriving at Soldiers Field for the First Great Open-Air Mass of the Eucharistic Congress." The picture shows a cardinal in flowing robes leading the procession. In his left hand is a red cap. His right hand is open and reaching to the rear as if to grasp something. Nearest to him and moving closer is Governor Smith. His left hand is in his pocket, thumb-wise. His right hand is open and not far from the open hand of the cardinal. They can easily clasp hands. Look on this picture. Then look on New York City where the returning American hero comes. Among the throng who welcome Lieut. Commander Byrd we look in vain for Governor Smith. He was absent. Thus we see who had Governor Smith's affections. We see also his conception of allegiance.

A news dispatch reports that Governor Smith said he was in the West seeking a needed rest, but adds that he visited a number of states and held political conferences. The Eucharistic Congress became a medium for promoting the candidacy of a Roman Catholic for the presidency of a republic whose most distinguishing characteristic hitherto has been that the Church did not control the State.

Judge Olvaney, the head of the Tammany organization in New York, is reported in the reliable press as having made a visit to Western cities simultaneously with Governor Smith's and as having made a number of political addresses, calling on the people to support Governor Smith for the Democratic Presidential nomination.

The men who wrote the constitution of the United States took care to protect this nation against foreign influence. Among other things they specified that: "No person except a natural-born citizen... shall be eligible to the office of President." What does that clause amount to if the natural-born citizen's heart beats responsively to a foreign power, if he honors a foreign religious potentate above an American hero, if in his official position he kneels to a hierarchy that claims supreme temporal and spiritual power?

Those of us who admire the simplicity which is in Christ, who prefer the unostentatious ways of the New Testament, who have an aversion to religious pomp and show, who ask and accept no special favors from the civil authorities, who conceive that religion and state are separate, who hold that political sovereignty resides within our own bounds, are shocked and saddened by the un-American attitude of the Governor of New York.

BEULAH MEETING

This church is located in Simpson County. I organized the church and

preached there for several years. Then I was away for 13 years and just began this year again. When we got there Saturday we found Brothers D. W. Smith from Fort Worth, Texas, and A. J. Cooper. Smith and Cooper make a full team. Our meeting closed Friday. The preaching and singing were as good as we ever heard. The house did not hold the people; every service was overflowing crowds. We went into many homes of old folks not able to go to church and had great services. We had "Old Folks Day" Wednesday and had 40 above 50 years old. It was a mountain top day. We received 57 members, 20 for baptism and 37 by letter. Some trunk Baptist for 20 years. It was generally talked that it was the greatest meeting they ever had. Brothers Smith and Cooper were in-

vited back next year and we all left happy.

—D. W. Moulder.

A man had a donkey for sale, and hearing that a friend wanted to buy one, he sent him the following, written on a post card:

"Dear D—, if you are looking for an Al donkey, don't forget me —Yours, F—."

FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

OTHINE.

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

SAVE

YOUR PREACHER—From nerve-racking care concerning his future.

YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.

YOURSELF—From responsibility for the suffering of aged and disabled veterans.

WRITE IT IN YOUR WILL—PURCHASE OUR LIFE ANNUITY BONDS

Ask For Our Booklet On Wills and Life Annuity Bonds

The Relief and Annuity Board of the Southern Baptist Convention

1226 ATHLETIC CLUB BLDG.
WM. LUNSFORD, Cor.-Sec'y.

DALLAS, TEXAS
THOS. J. WATTS, Associate Sec'y.

HILLMAN COLLEGE FOR YOUNG LADIES Clinton, Miss.

Best School Location in Mississippi

Member: Mississippi Association of Colleges; Southern Association of Colleges for Women; American Association of Junior Colleges.

Accommodations For Only Limited Number

Every dormitory room filled last session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.



Bingham Military School

ASHEVILLE, N. C.—"The Land of the Sky."

133 Years of Successful Training. World famous climate. Buildings one-story brick, cottage plan, for safety, sanitation, and service. Experienced teachers. Small classes. All forms of athletics. Boys from 24 states. Number limited to 130. Write for Catalogue.

COL. R. BINGHAM, Supt. Emeritus :: COL. S. R. McKEE, Supt.

TUBERCULOSIS

neglect of this disease
Causes Many Tragedies

For information or advice write

SOUTHERN BAPTIST SANATORIUM
El Paso, Texas

BAYLOR COLLEGE

Come West, my girl, come West! Baylor College for Women has a great faculty, a great student body, a picturesque campus with modern buildings, a delightful climate, and everything necessary for making life really worthwhile. Health conditions are all that could be desired. We have the same entrance requirements as has the University of Texas. Walter Gilewicz in Piano, Arthur Cote in Voice, Kenneth Wood in Violin, Miss Latimer in Expression, and Miss Stuart in Art, together with their many able assistants, give to Baylor College a Fine Arts Department of which any institution might well be proud.

Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

BE A TRAINED NURSE

The Southern Baptist Hospital is now enrolling Pupil Nurses for the September class.

A STANDARD SCHOOL OF NURSING

A Christian institution with ideal living conditions for nurses.

Write for booklet and application blanks to

Louis J. Bristow
Superintendent

2700 Napoleon Avenue

New Orleans, La.